

PLATO'S  
EUTHYPHRO

WITH INTRODUCTION AND NOTES

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NEW YORK ·· CINCINNATI ·· CHICAGO  
AMERICAN BOOK COMPANY

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HEIDEL. EUTHYPHRO.  
W. P. I

TO  
MY PARENTS



## PREFACE

EIGHT or nine years ago I was much impressed by the difficulties that beset the teacher who undertakes to introduce the student to Plato by offering him first the *Apology of Socrates*. There is no disputing the desirability of reading that noble defense of the typical sage. But when the Freshman begins the study of it, there occurs at once to his mind the inevitable question, why the Athenian dicasts should have tried and condemned so exemplary a citizen. Having at best a vague knowledge of the personality and method of Socrates, he obtains no intelligible answer to his questionings. For neither the *Apology* nor Xenophon's *Memorabilia*, which is sometimes read, affords the needed insight. After some experimenting with other works, I repeatedly tried the *Euthyphro*. The success of the attempt was highly gratifying, since it met with no serious obstacles but the difficulty of finding a suitable edition. Therefore I determined at once to do what I could to supply a book such as I had desiderated. The design, so long ago conceived and so often postponed to more urgent duties, is now accomplished. How well or ill I have done my work may be left to the judgment of the teachers into whose hands the book shall fall.

In the preparation of the notes, the editions of Wohlrab, Fritzsche, Schanz, and Adam were consulted with profit, and here and there a good suggestion was derived from Forman's *Selections from Plato*. But constant reading of the other dialogues of Plato and diligent use of Ast's *Lexicon Platonicum* supplied the materials from which it was my most difficult task to make the proper selection. For the bibliography, included in the Appendix, I am chiefly indebted to Fritzsche's edition; but I have been at great pains to supplement the list of works there cited and to make it fairly complete to the present year.

At an earlier stage in the evolution of the book, the notes profited by the generously offered suggestions of my friend, Dr. W. H. Wait, of the University of Michigan; and latterly, in preparing the manuscript for the printer, I have received much helpful criticism from the editor of the series, Professor Herbert Weir Smyth, of Harvard University. To these scholars and to other friends who have placed me under lasting obligations by their kind offices, I would express my sincere gratitude.

W. A. H.

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## INTRODUCTION

### § 1. PLATO

PLATO was born in the year 427 B.C. In later times his disciples celebrated the 7th day of Thargelion (May 27) as his birthday. Whether he was born at Athens or on the island of Aegina, where his father possessed an estate, cannot now be determined. His father, Ariston, claimed descent from King Codrus; and his mother, Perictione, who was a sister of Charmides, traced her lineage back to Solon. He had two brothers, Adimantus and Glaucon, whom he introduces to us in his *Republic*, and a sister Potone, whose son, Speusippus, succeeded his uncle in the headship of the Academy.

In his youth Plato enjoyed all the educational advantages to be had in Athens, and distinguished himself in all branches. He excelled in gymnastics to such a degree that he won the prize in wrestling at the Isthmian games. In music also he was proficient, writing dithyrambs and tragedies, besides other forms of poetry. It is related of him that he abandoned poetry, to which he was disposed to devote his life, for the pursuit of philosophy, on the occasion of his meeting with Socrates, an event which occurred in his twentieth year. Although he valued his former teacher, Cratylus the Heraclitean, and afterward dedicated to his memory a dialogue that derived its title from his name, yet the enthusiastic devotion of his mature manhood was kindled by Socrates, with whom he was closely associated until his master's trial and death, in 399. For him also he erected a monument more enduring than bronze in his numerous dialogues; for in all but one he has introduced the genial and heroic character of Socrates, who was to him the embodiment of philosophy and philosophical method.

Shortly after the death of the master, according to an ancient report, Plato, with other disciples of Socrates, betook himself to

Megara, where there gathered about the person of Euclides, the philosopher, a circle of congenial companions. Subsequently he made journeys to Cyrene and Egypt, and three to Syracuse, in Sicily, in the years (approximately) 388, 367, and 360. The former were undertaken in pursuit of knowledge; the latter, made at the solicitation of Dion and Dionysius, in the hope of finding or preparing a fit soil in which to plant the political and social reforms on which Plato's heart was set. Aristocrat as he was by birth and temper, he could not sympathize with the headless democracy of Athens which had taken the life of Socrates; but the aristocracy of his day was hardly more to his liking. Thus cut off from participation in the actual conduct of affairs in his own city, he turned elsewhere for a field in which to exercise his political instincts. And though his efforts came to naught, his writings, notably the *Gorgias* and the *Republic*, have been a power for political righteousness and moral reform in all ages.

After his return from the first voyage to Sicily, presumably about 385, Plato founded his school, first in the gymnasium in the precincts of the hero Academus, then in a garden of his own in the immediate vicinity. Here he gathered about himself many of the most promising youths of Greece, chief among them Aristotle, and instructed them, without exacting a fee, just as Socrates had done. Later, the exigencies of instruction led him to resort to the lecture method. Meanwhile, not only to fix the results of discourses held between master and disciples, but also to satisfy his artistic instincts and obtain a larger audience for his thoughts, he wrought assiduously at his dialogues, and published them from time to time.

All Plato's writings, by a lucky chance, have been preserved, and in them we possess the most important body of artistic prose bequeathed to posterity by the Greek people. Not only are his thoughts a perennial source of inspiration to philosophy, to which they constitute the best introduction, but they afford a powerful stimulus to right living. Nowhere are better-wrought characters to be met, not even in the masterpieces of the drama; and the evolution of the argument, conducted before our eyes, has all the fascination of one's own endeavors after truth. All the skill of the consummate artist is manifested also in the style, which varies with the mood and the theme, and possesses the



freedom of the well-bred man who does, as if by instinct, the proper thing. The poetic color with which Plato occasionally invests his thoughts adds freshness to the discourse, and is employed chiefly as an adjunct to the dramatic conduct of the plot.

Forty-two dialogues and thirteen letters have come down to us under the name of Plato; but all of the latter, and perhaps fifteen of the former, are not genuine. There remain enough to support the great reputation of Plato as a writer and a philosopher. He died, upward of eighty years of age, in 347 B.C.

#### § 2. SOCRATES

Socrates, the son of the statuary Sophroniscus and the midwife Phae-narete, was born at Athens, presumably in 469 B.C. He learned, and for a time practised, the art of his father; but he soon became aware of a higher vocation, and thenceforward devoted himself to philosophy, which to his view was hardly to be distinguished from religion.

The ancient accounts of his personal presence present to us a singular figure in the midst of the stirring life of Athens. In spite of his singularities, he was in all respects a dutiful citizen. While he sought no distinction by political activity, he fought courageously at Potidaea, Delium, and Amphipolis in the Peloponnesian war; and as prytanis, or temporary chairman of the Senate, he resolutely blocked for a time the unconstitutional procedure in the case of the generals who were brought to trial after the battle at the Arginusan Islands, in 406 B.C. His judgment and his inner oracle (*δαίμόνιον σημεῖον*) told him that politics were not his proper sphere. He had a high calling, a divine mission to fulfil; it was his task to prepare the way for a social state founded on justice and unprejudiced insight, in which man should come to know his own vocation and to realize it in his life.

He was not a professed philosopher, neither was he a Sophist; but the unthinking did not discriminate. He had probably received little formal instruction; but he had certainly heard on occasion some of the foremost philosophers, such as Protagoras and Parmenides. On the other hand he declined to be known as a teacher, and hence received no fees. He professed indeed to have no knowledge that could be conveyed or purveyed. In his quaint manner, he said that he followed

the profession of his mother and practised intellectual midwifery (*μαευτική*). That is to say, being only a man in quest of truth, he willingly availed himself of the privilege of the skilled practitioner to assist to the birth whatever germs of truth lay in the minds of his fellows.

He was fond of the Delphic injunction, *γῶθι σαυρόν*, "Know thyself." Of all the men then living he had most perfectly taken his own intellectual measure. He knew his limitations, and this constituted him the wisest man of his age. This self-knowledge gave him a telling advantage in discussion, and by keeping him always well within the truth, led to habitual under-statement and to the habit of mind proverbially known as his "irony."

The Sophists, so far as they had a philosophical doctrine, taught that nothing universally or necessarily valid could be said of anything. In other words, they contended that there was no knowledge of things in their true natures. Socrates, who perceived the pernicious character of such teaching, was indeed willing to grant that there was no knowledge of things in their true natures, but he could not concede that such knowledge was impossible. "Granted that we have not the truth," we may fancy him saying to the Sophists, "then it behooves us to seek it; and we shall surely find it if we will only clarify our thinking and free our thoughts of inner contradiction. For, in this modified sense, man *is*, as you are fain to say, the measure of all truth and untruth." So he made, as Aristotle well said, two conspicuous contributions to philosophy: first, the *inductive procedure*, i.e. a method of ascertaining our true meanings by citing concrete examples, and of correcting our notions by adducing negative instances; second, *definitions*, the scientific statement of one's meaning in reference to a thing, by including all essential and excluding all non-essential marks. Convinced as he was that the true function of the intelligence is to ascertain the ends to which we should direct our conduct and the means by which they may best be attained, he believed that to do our duty we need only to *know* it. Hence he declared that virtue is knowledge and vice is ignorance; or, more concretely, that no one is voluntarily bad. It is no wonder that, entertaining this belief, he devoted himself with singular enthusiasm to the God-given mission of awakening in men this saving insight.

This position has been fiercely assailed ever since the days of Aristotle, and by some it has even been regarded as a transparent sophism. So to consider it were, however, a wholly unpardonable misapprehension. It was manifestly true of Socrates himself that to know the truth was to live it. And the whole edifice of moral education is founded on this assumption. Unless morality may be inculcated by instruction, civilization does not bear within itself the seeds of moral progress. The real question is that which relates to the method of instruction; and it must be granted that present-day methods do fall far short of the ideal. Greek education, however, did, at least in theory, what we moderns do not even seriously attempt. It was calculated to cultivate equally the passive — *i.e.* the receptive or intellectual — nature, by *music*, which, as understood by the Greeks, comprehended also the arts and letters; and the active — *i.e.* the responsive or moral — nature, by *gymnastic*. And so this doctrine of Socrates and Plato, which indeed merely formulated the principles basic to Greek society, provoked no strong protest until Greek education, together with the whole framework of Greek society, had been undermined. And Aristotle, its first critic, was in his sympathies scarcely more than half a Greek.

It is unnecessary here to discuss the trial and death of Socrates. The conservative and unreflecting forces of society brought his activity to a sudden end, in a general reaction, in the year 399 B.C. Whether the men who sat in judgment on his life repented of their decision, we have no means of knowing; but succeeding generations have canonized him in a way that shows that his real significance for mankind was more nearly akin to that of the founder of a religion than to that of a philosopher.

It was meet that the greatest of his disciples should write the *Euthyphro*, a dialogue in which the master is made to discourse in a solemn hour on the problems involved in man's reverence for the Divine.

### § 3. EUTHYPHRO

Of Euthyphro, who is represented in our dialogue as meeting Socrates at the court of the King Archon and discoursing with him on the true nature of piety, we know ultimately only what may be learned

from Plato. Apart from our dialogue, he is mentioned also in the *Cratylus*. There he is characterized as a reckless etymologist, whose distinctions are often far-fetched and ridiculous. In the *Euthyphro* he is a *μάντις*, seer, devoted to matters of religion and orthodox to a fault. He says of himself that he is commonly ridiculed when he utters a prophecy in the public assembly; but such is his conceit of superior knowledge that he attributes their treatment of him to the ignorance of the people. It was, indeed, in consequence of his extreme orthodoxy and his disposition to govern his conduct in accordance with analogies derived from his exceptional knowledge of the behavior of the gods, that he was led to bring against his father the strange and fanatical action for manslaughter, which affords occasion for our dialogue.

Dramatically, he is, of course, employed primarily as a foil to set off the character and the conduct of Socrates. There is, first of all, the contrast between the intellectual slovenliness of Euthyphro and the acute philosophical method of Socrates. But this characteristic Euthyphro shares with many others whom Plato has sketched in his minor dialogues. There is, however, a second contrast which possesses for us far greater significance. Euthyphro represents the old-style piety which, founded on the traditions of the fathers, has not reflected upon its own sanctions and entertains no doubt of their validity. The piety of Euthyphro is well-intentioned, but it is unenlightened; and so, in the special case of his relations to his father, leads him into a course of conduct which seems to be the reverse of pious. Socrates, on the contrary, is the type of the new piety. Although he is punctilious in the observance of the forms of the religion of the Athenian state, he feels bound to scrutinize and question traditional ideals and sanctions, applying to them the standard of the higher moral ideal to which he has attained. To Socrates the conduct of Euthyphro seems inexcusable; but it is inevitable that the people, who share Euthyphro's views and ideals, should regard with grave suspicion Socrates's activity in unsettling the minds of the Athenian youth. Bigoted as Euthyphro is in other respects, he is generous in his regard for Socrates, and recognizes him, in spite of their difference, as the saving influence of the city (see 3 A).

## § 4. THE CONTENTS OF THE DIALOGUE

Socrates and Euthyphro are represented as meeting at the court of the King Archon. In response to a question, the former explains that he has come to this place, which lies so far from his accustomed haunts at the Lyceum, bent on business connected with the indictment lodged against him by Meletus. He speaks ironically of the impeachment and contemptuously of his accuser. As for Euthyphro, he professes to see in the indictment only additional evidence of the jealousy with which seers are regarded by the people; for they laugh at him whenever he prophesies in the assembly. But ridicule, Socrates avers, is not a matter of much consequence when compared with an indictment on a capital charge. Euthyphro is niggardly of his wisdom and keeps his own counsels without endeavoring to make proselytes, whereas Socrates has a benevolent way of pouring out his thoughts to all comers, and so incurs the suspicion of having obtained a following. This circumstance probably accounts for the difference in the people's attitude toward them: they laugh at Euthyphro, but strike at Socrates with intent to kill (2 A-3 E).

Euthyphro expresses his confident expectation that the matter will end in nothing, and that he himself will have equal success in his suit. Seeing his eagerness to tell of his own case, Socrates requests Euthyphro to explain its nature. We learn then that Euthyphro is prosecuting his father for manslaughter. A poor day-laborer on their farm in Naxos had, in a drunken quarrel, slain one of their slaves. Thereupon his father had bound the murderer and cast him into a ditch, intending to defer a final disposition of his case until instructions on that subject should be obtained from the interpreters of religion at Athens. Meanwhile, as was to have been expected, the man died of neglect and exposure, before the messenger returned. Euthyphro therefore holds his father responsible for his death and deals with him as with one defiled with bloodguiltiness (3 E-4 E). There is thus at once suggested the question whether it is consistent with piety for a son so to prosecute his father. Does Euthyphro so well know the nature of piety as to be assured of the propriety of his own conduct? In that event it were well for Socrates to become his disciple; for,

knowing what piety is, he must necessarily practise it ; and therefore he would most naturally escape the prosecution of Meletus. What then is piety, and what is impiety? (4 E-5 D).

Euthyphro then responds with the *first definition*: "Piety is doing as I am doing, prosecuting any one who is guilty of any great crime, whether he be your father or mother, or whoever he may be ; and not to prosecute him were impiety." The conduct of Zeus and Cronus in punishing their fathers affords, in his judgment, a striking proof of the correctness of his answer (5 D-6 A).

Socrates, who scruples to accept as true these tales of mythology, asks whether his failure to do so may not be the reason for his being considered guilty of impiety. Euthyphro assures him that he believes not only these stories, but others also which are far more wonderful than these, — tales of hatred and wars and much besides, that would fill Socrates with amazement. Socrates had rather defer the thrilling disclosures for the present, and follow up the question just now of so much consequence to him, what is piety? For, assuming the correctness of Euthyphro's contention that his conduct is pious, that is only an instance, and there must be other pious actions ; we require not a special case, but a general definition (6 A-6 E).

→ Euthyphro essays a *second definition*: "Piety is that which is dear to the gods ; that which is not dear to them is impious or unholy." Socrates remarks that Euthyphro has avoided the errors in form of which he had previously complained, but that it remains to be seen whether the definition is true in substance. The pious and the impious are diametrically opposed one to the other. That which is dear to the gods is pious, that which is not dear to them is impious. But Euthyphro has said that there are dissensions among the gods, and these quarrels must arise from differences of opinion. On what subjects? Not about number or weight ; for such differences may be decided by referring to an easy test. These quarrels must have to do with such questions as those relating to right and wrong, which cannot be so readily adjudicated. Hence, as gods and men love that which they deem noble and just and hate the opposite, the gods may very likely be at variance here, some loving an action that others hate. It would not be surprising, therefore, if in prosecuting his father Euthy-

phro should be doing that which is agreeable to Zeus, but disagreeable to Cronus; and thus the pious and the impious, instead of being diametrically opposed, would seem to coincide and become identified. In order to obviate this difficulty, Socrates proposes an *amendment to the definition*, which Euthyphro willingly adopts: "Piety is that which *all* the gods love; and the contrary, that which *all* the gods hate, is impious" (6 E-9 E).

The second definition, thus amended, should be subjected to careful scrutiny. In order to test it Socrates propounds a significant question: "Is the pious loved by the gods because it is pious; or is it pious because it is loved by the gods?" Euthyphro is sorely perplexed, and Socrates undertakes to elucidate the problem by giving an illustration. It is a question of cause and effect, which terms are roughly identified with an act (= cause) and the resultant state (= effect). It is shown that the state does not precede the act, but follows it. By a series of substitutions of terms in admitted equations, it is inferred that the pious is loved by the gods because it is pious. The fact that the gods love piety does not, therefore, add anything to our knowledge of the nature of piety; and Socrates informs Euthyphro that, in defining piety as that which is loved by the gods, he has drawn attention to an accidental attribute rather than to the essence of the concept (9 E-11 B).

When Socrates exhorts him to renew the attempt, Euthyphro acknowledges his confusion, and complains that the argument wanders about, leaving its moorings. Socrates then, as Euthyphro despairs of his own powers, undertakes to guide the inquiry. He begins by asking the question, "Is not all that is pious necessarily right?" Yes. "Is, then, all that is right also pious? Or, is it indeed true that all that is pious is right, whereas the converse proposition is not true, viz. that all that is right is pious? And is one part of that which is right pious, and is another part something else?" Euthyphro does not quite grasp the question. Socrates then gives him an elementary course in defining terms by referring a species to a genus, illustrating the procedure by showing the relation between the concepts "reverence" and "fear." Euthyphro then concedes that "the right" is the genus and "the pious" the species; and, as there are other species, Euthyphro

is led to submit a *third definition*: "That part of the right which *attends to the gods* is pious; but the part that *attends to men* constitutes the remainder of the right" (11 B-12 E).

"Good," says Socrates; "but what do you mean by *tendance*? Surely you do not use the word as you would in speaking, say, of horses. For *tendance* has for its object the benefit and improvement of that which is tended." Euthyphro grants that piety does not improve the gods, and therefore interprets his definition as having in view such attention as servants bestow upon their masters. Socrates then styles it "ministration to the gods." Immediately there is raised a further question: What end do the gods seek to accomplish through the ministrations of men? Medicine ministers to the restoration of health, shipbuilding to the building of ships; but to what end does piety avail? "Many and fair," says Euthyphro, "are the objects which the gods effect by the ministrations of men."—"Yes," replies Socrates; "that may also be said of husbandry, for example, which, however, aims chiefly at producing food from the soil, and of generalship, which looks chiefly to victory in warfare. In like manner, I should like to know the chief end which the gods have in view in employing men's service."—"It were a rather long task to learn all about so great a matter," replies Euthyphro, and therewith returns to the commonplace view of daily life. "I should rather say that if one knows how to gratify the gods in word and deed, by prayer and sacrifice, such conduct is pious, and proves the salvation of private homes and commonwealths; whereas the reverse of that which is gratifying, is impious, and overturns and ruins everything" (12 E-14 B).

"You might have answered my question in fewer words," Socrates rejoins; "but you turned away precisely when you had reached the point. But as the questioner must follow where the answer leads, I must content myself with what you offer. Your *fourth definition* then, as I gather, is to the effect that piety is the science of prayer and sacrifice; that is to say, of asking and giving to the gods." This would make of it a science of commerce between gods and men. Unless the gods derive some benefit from the transaction, man must have the advantage of them in the bargaining; for we receive all true



blessings at their hands. Euthyphro explains that the gods receive *honor* alone from men. But honor, as Socrates remarks, is agreeable and dear to the gods. Hence, piety once more appears, on this view, to be that which is agreeable to the gods, — a statement which was dismissed before. Once more the argument is walking away. The two positions are incompatible. Either we were not right before, or else, if we were, we are now in error. Hence we must resume our inquiry afresh and ask, What is piety?

But Euthyphro will have no more of it. He is in haste to depart, and Socrates cannot prevail upon him to stay. Thereupon Socrates gives utterance to his disappointment at not being able to learn what piety is, so that he might clear himself of the charge brought by Meletus (14 B–16 A).

#### § 5. THE PLACE OF THE *EUTHYPHRO* IN THE ECONOMY OF PLATO'S WORKS

Dramatically, the position proper to the *Euthyphro* is between the *Theaetetus* and the *Apology*. At the close of the former dialogue Socrates says he must go to the court of the King Archon to answer the charge of Meletus. At the beginning of the *Euthyphro* we find him there meeting the seer. His business is to take the initial steps of the trial which is to call forth his *Apology*. It was evidently this fact that led Aristophanes of Byzantium (cf. Laert. Diog. 3. 62) to place the *Euthyphro* between the *Theaetetus* and the *Apology* in his fourth trilogy, and Thrasyllus (cf. Laert. Diog. 3. 58) so to arrange his first tetralogy as to make the *Euthyphro* precede the *Apology*, *Crito*, and *Phaedo*. Obviously, if one considers its dramatic setting and the argument as it has been sketched, our dialogue must be in some way closely related to the *Apology*; but scholars appear to have bestowed upon this question much less attention than it deserves.

The apologetic strain in the *Euthyphro* has been noted ever since the time of Schleiermacher, and of course its outward relation to the trial of Socrates is too evident to escape notice. But most scholars have thought that the *Euthyphro* was written at a time when the threat of bringing Socrates to trial was first made, before his friends fully realized the seriousness of his danger. This view finds its chief support in the difference in the emotional tone with which Plato refers to

the trial of Socrates in the *Euthyphro* as compared, for example, with the *Gorgias*. But this fact may be accounted for equally well on another hypothesis. Grote has already refuted this view ; but we shall soon see that it becomes wholly untenable when the real relation between the *Euthyphro* and the *Apology* is perceived.

Let us first recall to mind that in the indictment brought against him Socrates was charged chiefly with irreligion and impiety. All the other counts specified were subordinated and reduced to this. However faulty the plea of the *Apology* may be, when considered from the legal point of view, Socrates, unquestionably, in his defense, puts forth every effort to meet this charge. He does not confine his argument to a rebuttal of the evidence presented by the prosecution ; he endeavors to establish directly and by positive proof that his mode of life is not only passively conformable to the laws and religious observances of the state, but that it is aggressively pious and has received the signal approval of heaven. He refers to the oracle given by the Delphian Apollo in response to the question of his devoted Chaerephon, and is at especial pains to prove that he bears a commission to live and labor as he does, a commission expressly given by the god who reigned supreme in the hearts of the religious Greeks of that day. And it is this life of aggressive piety that he fondly calls "his ministration to the god" (τὴν ἐμὴν τῷ θεῷ ὑπηρέσιαν, *Apol.* 30 A).

In recent years a principle governing the interpretation of the dialogues of Plato has obtained among scholars almost universal recognition. It may be thus stated : In determining the positive doctrine which Plato desired the reader to infer from the argument of any dialogue, we must take for our point of departure the positions taken and left finally unrefuted. If now we address ourselves to the *Euthyphro*, we perceive that the third of the four definitions propounded was not refuted. On the contrary, Socrates called attention to it in the most dramatic way. When Euthyphro loses courage after his second definition has proved untenable, Socrates essays to guide the inquiry and leads up directly to the conclusion. But Euthyphro, who has defined piety as ministration to the gods, fails to answer the important question, to what end the gods direct the ministrations of men. Then Socrates rebukes him for taking refuge in a commonplace

instead of meeting the point upon which the success of the inquiry depends. All this conspires to prove that the third definition affords the key to the meaning of the dialogue. This, then, is the definition, 12 E: τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅτιον, τὸ περὶ τὴν τῶν θεῶν θεραπείαν. Socrates, however, draws attention to the vagueness of the term *θεραπεία* and Euthyphro substitutes *ὑπηρετική* for it. Later on (14 D) Socrates refers to it as *αὐτῇ ἢ ὑπηρεσίᾳ τοῖς θεοῖς*.

If now one returns, with this definition in mind, to the *Apology*, one cannot but be struck by the phraseology in which Socrates there voices most forcibly the conviction on which he bases his claim to innocence and piety (30 A): ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶμαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. It should now be clear that Plato wrote the *Euthyphro* after the *Apology*, with a view to giving a theoretical statement of that which was merely implicit in the defense of Socrates.

Since, however, the date of the *Apology* cannot be definitely fixed, we thus gain only a relative *terminus post quem*. Attention has recently been directed afresh to a fact that may lead to somewhat more specific results. Euthyphro's indictment of his father is dramatically made contemporary with the trial of Socrates. Now the nature of this indictment was such that it must have been brought, if at all, almost immediately after the commission of the manslaughter with which his father was charged. But, as Euthyphro's father was presumably a cleruch on the island of Naxos, the alleged crime must have been committed at least four or five years earlier, since, with the loss of all the Athenian colonies in 404 B.C., the cleruchs also would be dispossessed. We have here, therefore, one of Plato's familiar anachronisms, admitted for dramatic effect. The anachronism would be all the greater if, as Bergk conjectured, Eupolis, in his comedy entitled *Προσπάλτιοι*, had satirized the litigious disposition of Euthyphro. The dramatic justification of this disregard of time is sufficiently apparent, but in either case the anachronism remains, and compels us to date our dialogue a considerable number of years after the trial of Socrates. Unless that be done, we destroy the artistic structure by emphasizing this untruth of detail.

The same general result is reached if we consider the tone in which Plato, in the *Euthyphro*, touches upon the trial of Socrates. So marked is the difference in this regard that it is quite probable that the *Gorgias* was written before our dialogue. Again, the reference of the *δσιον* to the *δίκαιον* and so to the later fourfold category of virtues, suggests that Plato had definitely advanced beyond the semipopular enumeration of five virtues in the *Protagoras* (349 B). It seems impossible to assign the *Euthyphro* a place after the *Republic*; but certain critics have pretended to find the text for the homily in our discourse in the famous utterance on the immoralities attributed to the gods, which is to be found in *Republic*, 378 A B. Other critics have dated the *Euthyphro* after the first books of the *Republic*. On the whole it seems wiser at the present stage of the inquiry to refrain from definite conclusions. So far as the study of style and the tabulation of certain characteristic particles have proceeded, they support the general view here presented. The *Euthyphro* is most intimately linked with such dialogues as *Gorgias*, *Protagoras*, *Symposium*, *Charmides*, *Laches*, *Lysis*, and the *Republic*.

#### § 6. THE IMPORT OF THE EUTHYPHRO

The value of the dialogue has sometimes been called in question. It may therefore be proper here to consider what contribution it makes to philosophical problems. The upshot of the argument is, as we have seen, that piety is man's ministration to God directed to the accomplishment of some object supremely great and fair. This statement is open, in the abstract, to two interpretations: one from the point of view of Plato, the other on the basis of Socrates' own conceptions. As we turn to the *Apology* for some indication of the glorious object which man by his obedient service assists God in realizing, we think naturally of the impressive words to which we have already referred (*Apol.* 30 A): ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων ἐπιμελείσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα ὥς τῆς ψυχῆς ὅπως ὥς ἀρίστη ἔσται. We are familiar with Socrates' cure of souls; it is his mission to clarify men's

passions and to right their lives by ridding their minds of false conceptions and by assisting the birth of true insight. This is for him the Kingdom of God for which he was called to prepare the way. This is the activity which Plato ascribes to Socrates in the *Gorgias*, 521 D, and pronounces to be the only exercise of true statesmanship to be witnessed at Athens. And at the close of that dialogue the myth clearly shows that this statesmanship is identical with the observance of the perfect piety.

For Socrates, then, this is as far as we may safely pursue the matter. But we are now concerned with Plato, as the author of the *Euthyphro*. The question as to the *ἔργον* (specific end) accomplished by the ministrations of man, which Socrates raises in *Euthyphro*, 13 E, when considered in its ultimate bearings, points unmistakably to the systematic development of Plato's thought. The only answer to Socrates' question is, therefore, that the *ἔργον* to be effected by man's service of God is the realization of the Good, — not the realization of this or that particular good. What to Socrates could have meant no more than preparing the way for the Kingdom of God, to Plato, with his constructive and legislative mind, meant a positive and definite attempt to lay the foundations and to establish the government of the City of God. For the Good, with Plato, is essentially the ideal of a life in a perfect social system, conducted on principles of true insight into the nature and meaning of things. Such an attempt was made in an ideal way in the *Republic* and the *Laws*, in a practical way in his visits to Syracuse.

Now, according to Plato, philosophy is the endeavor to realize the Good in all things. Philosophy and religion join in the demand that we flee from the evil and take refuge with the Good. We must approximate to Deity as nearly as we may, and this approximation is brought about by justice, piety, and insight (*Theaetetus*, 176 A B). This perfect philosophic life we have learned from the *Republic* to call the life of righteousness, the life of virtue in itself complete. In the *Euthyphro* piety is singled out as a special aspect of that philosophic and virtuous life; the *ὁσιον* is defined as *μέρος δικαίου τὸ περὶ τὴν τῶν θεῶν θεραπείαν*. We may say, then, that the Good is a power that operates to its own realization in the social world through the insight-

guided efforts of mankind. That it is a true man's function to bear his part in this self-realization of the Good is, in a word, the ethical import of the *Republic*. The *Euthyphro* adds the conscious reference to Deity, the thought that this philosophic life is a service in a personal relation as a willed coöperation. Taking due account of the formal peculiarities of the Greek terminology, the definition thus reached may be paraphrased somewhat as follows, "Religion is the intelligent and conscientious endeavor of man to further the Good in human society, as under God." The Good and God are not here expressly identified; but the line of distinction between these two conceptions was in Plato's thought almost if not quite effaced. If we take account of this circumstance and make explicit the implication of the argument, we may say that religion is the devoted service of the Ideal, consciously conceived as God. We thus attain to a thought which, while undeniably lying in the direct path of Platonic philosophizing, has not been superseded by any pronouncement of modern philosophers of religion.

The result thus stated is in substantial accord with the definition of piety extracted from Plato by Bonitz, *Platonische Studien*, p. 234, "If we thus supplement with Platonic thoughts our dialogue at the point where it is characteristically interrupted, we reach the definition that piety is nothing but perfect morality, only in such sort that man is conscious of being therein the ministering instrument of the divine activity." Not quite so satisfactory is the statement of Schanz, *Einführung*, p. 13, "He is pious, who accommodates his will to the divine will, who becomes an instrument of the divine will." Here there is a *possible* difference between the Good and the divine will, whereas Socrates emphasizes the thought that piety is not dependent for its essential nature on the pleasure or the will of Deity.

Although most of the above suggestions of doctrine were derived from other works of Plato, they are not only consistent with, but even called forth by, hints contained in the *Euthyphro*. In the first place, Socrates declines to credit unworthy tales of the gods (6 A, 6 D). Again, he implies that we must conceive of them as being virtually agreed on moral questions, and suggests that man cannot do aught to make them better. Finally, he asserts that all good and perfect gifts

come from them (15 A). All of which hints unmistakably at the Platonic doctrine that God is good (*Rep.* 379 B ff.) and that, because he is good, he does only that which is good (*Tim.* 29 E).

We thus perceive that there are made in the *Euthyphro* certain positive suggestions of great significance for the theory of religion. But there are other thoughts, positive as well as negative, scattered throughout the dialogue, which are deserving of consideration. Attention has been already directed to the first attempt at a definition of piety, as that which Euthyphro is doing. Whatever may be our view of the evolution of religion, so much at least is plain: the commands of religion come originally as specific injunctions, "thou shalt," or "thou shalt not." Broad principles of action, such as Jesus' commandment to love God and one's neighbor, invariably come late. Hence the religious conscience is clear on details, but suffers considerable latitude in their formulation. The case of Euthyphro is typical for all time. Moreover, in this particular case, he illustrates a danger to which all scripture (if we may so call the Greek mythology) is exposed. The text to which he appeals in support of his treatment of his father was not designed to serve such a purpose. Man, in an unreflecting state, expresses his own moral standards in the tales he tells. If he conceives a new truth he invents a new tale. Only when he becomes reflective does he criticise the old one. At any time the public conscience is likely to be too laxly disciplined to respond unitedly to a new appeal; hence in all ages the conflict of ideals and the variety of applications of religious sanctions must be marked.

The disagreement between Euthyphro and his kindred on the one hand and Socrates on the other, as to his treatment of his father, is a case in point. His belief in the dissensions among the gods, on which he bases his action, is another. Euthyphro is simply the unreflecting religionist, who is unaffectedly orthodox. His only pride is in his superior knowledge. But Socrates, who conceives of the gods first of all as good, cannot help applying to them his ideal of goodness, and by reflection comes to disbelieve the common creed in the interest of the divine nature. He shows that the dissidence in ethical judgments, so characteristic of polytheism, must give place to unanimity, at least if we are to have a rational view of piety. This is only one illustration

of the thousand ways in which the growth of the ethical ideal and the moralization of religion, which was in progress in the days of Socrates and Plato, prepared the way for a purer monotheism.

Euthyphro's second definition also deserves attention. It pronounces that pious which is agreeable to the gods. There can be no doubt that the Greeks, almost to a man, would have adopted this view. It is the characteristic expression of any revealed religion. That virtue is conformity to the will of God, — varied in phrase, but identical in intention, — all systems of Christian ethics declare. And there can be no serious objection to the statement if two points are duly guarded : first, God must be conceived to be essentially rational and free of caprice, and, secondly, there must not be left any possibility of a divergence between the rational Good and the will of God. These conceptions were not current in Plato's time ; hence, he could not accept the definition.

His higher view, moreover, was not to be attained simply by clarifying the notions already entertained by the people. Had this been possible, Plato's contribution to the history of religious thought would not have been so original, although its value to his people would perhaps have been enhanced. When Socrates assumes the conduct of the discourse (11 E), he is made to direct it to a consideration of the relation between the concepts *δσιον* and *δίκαιον*, in which Euthyphro concedes that the former is subordinate (as species to genus) to the latter. There can hardly be a serious doubt that to the popular view these concepts were entirely coördinate ; and, indeed, Plato himself, in the *Protagoras* and the *Gorgias*, when speaking in the popular language, so regarded them. This fact, however, only serves to show more clearly the originality of Plato's thought ; for the conception is thus set into relation with the fourfold virtue comprehended under *δικαιοσύνη*, according to the scheme of the *Republic*. This omission of *δσιότης* from the list, as an independent and coördinate virtue, does not, however, betoken a diminution of interest in religion ; it rather marks the elevation of all man's conduct to a higher plane, on which all duty is seen in the light of a service of God.

The service of the gods, which constitutes the essence of virtue in general and of piety in particular, is not however a service of ca-



precious masters, as we have already seen, since their wills are supposed to be at one. But Plato goes still farther. In a discussion of some subtlety (9 E ff.), Socrates leads up to the thought that the pious is pious not because it is agreeable to the gods, — though he does not question that it is agreeable to them, — but, contrariwise, is agreeable to the gods because it is pious. Whatever may be our judgment upon the argument that conducts us to this conclusion, there can be no doubt as to the significance of the conclusion itself. It plainly asserts the autonomy of the human spirit even in matters of religion. In other words, it means that the content of our moral creed, — the determination of what is or is not duty, — does not depend upon the will or the pleasure of God. Duty is constituted duty by the spirit — human or divine — that apprehends it as that which is ultimately and absolutely Good. The human spirit is made to evolve its own moral ideal, which is *ipso facto* supposed to appeal to an approving Deity. The coincidence of man's ideal with the will of God thereby becomes the ultimate postulate of the moral life.

Apart from these important contributions to religious thought, the *Euthyphro* possesses also a certain logical interest. From all of Plato's works it becomes clearly apparent that there was in his day not even a beginning of technical logic except as he himself laid the foundations. Hence his dialogues contain much that to us seems extremely elementary. In the *Euthyphro*, the following suggestions toward a logical theory are offered: 1. Socrates shows that an example is not a definition (6 D). 2. In two instances (8 A f. and 13 A f.) he teaches Euthyphro that ambiguities of expression are to be excluded from the definition. 3. The categories of *antecedent* and *consequent*, *cause* and *effect*, are noted and employed (10 A ff.). 4. In the same connection the categories of the *active* and the *passive* are indicated, and the difference between predication that is merely temporary and predication that is permanent is brought out, pointing the distinction between *accident* and *essence*. 5. Socrates illustrates the method of defining terms *per genus et differentiam*.

After completing this survey of the *Euthyphro*, we may safely say in conclusion that none of the briefer Platonic dialogues can be compared with it for the value of its suggestions toward philosophical theory.

## ABBREVIATIONS

- B.** = Babbitt's *Grammar of Attic and Ionic Greek*, 1901.  
**G.** = Goodwin's *Greek Grammar* (revised edition), 1893.  
**GL.** = Gildersleeve's *Latin Grammar* (third edition, revised and enlarged), 1894.  
**GMT.** = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb* (enlarged edition), 1890.  
**GS.** = Gildersleeve's *Syntax of Classical Greek*, 1901.  
**HA.** = Hadley's *Greek Grammar* (revised by Allen), 1884.  
**RD.** = Riddell's *Digest of Platonic Idioms*, in the Appendix to his edition of Plato's *Apology*, 1877.

## ΕΥΘΥΦΡΩΝ

[ἡ περὶ δόσιου, πειραστικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ  
ΕΥΘΥΦΡΩΝ, ΣΩΚΡΑΤΗΣ

St. I  
p. 2

5 I. ΕΥΘ. Τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι Ἀ  
σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν

I. I. ΕΥΘΥΦΡΩΝ [ἡ περὶ δόσιου, πειραστικός]: the dialogues of Plato, with few exceptions, derive their titles from the names of the chief interlocutors, apart from Socrates, e.g. Euthyphro in our dialogue. The sub-title, ἡ περὶ δόσιου, was probably added by the scholars of Alexandria, although Thrasyllus, who lived at Rome in the time of Augustus and Tiberius, and arranged the works of Plato in tetralogies, seems to have thought that they originated with Plato. 2. πειραστικός = *tentative* assigns the dialogue its place in a scheme, according to which the dialogues of investigation (ζητητικοί) are either obsteric (μαειντικοί), tentative (πειραστικοί), probative (ἐνδεικτικοί), or refutative (ἀνατρεπτικοί). The 'tentative' dialogues were valued for their capacity to rid the mind of false notions by disproof and purification (cp. τὸ ἐλεγκτικὸν καὶ τὸ λεγόμενον

καθαρτικόν, Albinus, *Eisagoge*, p. 150, in Hermann's *Plato*, Vol. VI.). The other 'tentative' dialogues are the *Charmides*, *Meno*, and *Ion*. See Grote's *Plato*, I., pp. 158-161.

The scene of the dialogue is in, or before, the porch of the King Archon.

5. τί νεώτερον: HA. 649. 2 A Up to his seventieth year Socrates had not been a party to a lawsuit (*Apol.* 17 D); hence Euthyphro's surprise at finding him here. 6. τὰς ἐν Λυκείῳ . . . διατριβὰς: ἐν Λυκ. attrib., cp. HA. 666 a; G. 952, 1; B. 451, 1. The Λύκειον was a famous gymnasium situated on the right bank of the Ilissus in the precincts of Ἀπόλλων Λύκειος, which lay just outside and east of Athens. Here Socrates loved to resort, and here Aristotle subsequently founded his school. The scene of the *Lysis* and of the *Euthyd.* is laid here, and hither Socrates

διατρίβεις περὶ τὴν τοῦ βασιλέως στοάν ; οὐ γάρ που  
καὶ σοί γε δίκη τις οὔσα τυγχάνει πρὸς τὸν βασιλέα  
ὥσπερ ἐμοί.

<sup>10</sup> ΣΩ. Οὗτοι δὲ Ἀθηναῖοί γε, ὦ Εὐθύφρον, δίκην  
αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν.

ΕΥΘ. Τί φῆς ; γραφὴν σέ τις, ὡς ἔοικε, | γέγρα- B  
πται· οὐ γὰρ ἐκέωό γε καταγνώσομαι, ὡς σὺ ἔτερον.

<sup>2</sup> A betakes himself from the feast of Agathon, *Symp.* 223 D. δια-τριβαί here means only his *haunts*; cp., too, διατρίβεις in l. 7. It is not said that Socrates is engaging here in philosophical disputations, which is freq. the sense of these terms; for the dialogue gives no hint of other auditors of the discourse, and Euthyphro would have no occasion for surprise if Socrates had changed only the scene of his pursuits. Socrates is evidently bent on business. On the δια-τριβή as a literary form, see Hirzel, *Der Dialog*, I., p. 369 ff.

7. τὴν τοῦ βασιλέως στοάν: the ἀρχων βασιλεῖς was the second of the nine Athenian Archons. He had charge of state matters involving religion, such as the mysteries, the Λήναια, and all gymnastic contests. He had jurisdiction in all cases concerned with impiety and blood-guiltiness. His porch, or court, was at the west end of the ἀγορά, — the first on the right on entering the market-place from the Ceramicus. A στοά was properly a colonnade; the στοὰ βασιλείως appears to have had

three rows of columns, and is <sup>2</sup> A supposed to have exerted a strong influence on the architecture of the Roman and Christian basilica. — οὐ γάρ που κτλ.: 'you also, I dare say (που), do not have,' etc. For οὐ γάρ που . . . γε, cp. 4 B, 13 A, 14 E, and οὐ γάρ που, 7 E. On οὔσα, see HA. 984; G. 1586; B. 660, N. 8. πρὸς: *apud*. 9. ὥσπερ ἐμοί: the case of Euthyphro was a δίκη φόνου, and as such came under the jurisdiction of the βασιλεῖς. Note his eagerness to tell about his own case. Cp. 3 E. 10. οὗτοι δὲ . . . γε . . . γραφὴν: γε strengthens the neg., not Ἀθηναῖοι. Athenian jurisprudence recognized two distinct classes of actions at law: (1) ἀγὼν ἰδίος, δίκη ἰδία, or simply δίκη, a *private action*; (2) ἀγὼν δημόσιος, δίκη δημοσία, or γραφή, a *public prosecution*. The action laid against Socrates was of the latter sort. Roughly, the two classes correspond to civil and criminal trials in our own courts. 12. γραφὴν . . . γέγραπται: for γραφὴν, HA. 715; G. 1051 (cp. 1125); B. 331; for σέ, HA. 725; G. 1076; B. 340; the pron. is emphatic. 13. οὐ γάρ B

ΣΩ. Οὐ γὰρ οὖν.

15 ΕΥΘ. Ἀλλὰ σὲ ἄλλος ;

ΣΩ. Πάνυ γε.

ΕΥΘ. Τίς οὗτος ;

ΣΩ. Οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων,  
τὸν ἄνδρα· νέος γάρ τίς μοι φαίνεται καὶ ἀγνός·  
20 ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγῶμαι, Μέλητον. ἔστι  
δὲ τῶν δῆμων Πιθεύς, εἴ τινα νῶ ἔχεις Πιθέα

2 B . . . ἔτερον: 'for I shall not think so ill of you as to suppose that you have indicted another.' We should have expected σοῦ with καταγνώσσομαι, as in *Men.* 76 C, but the clause ὡς σὺ ἔτερον renders it unnecessary. For the regular constr., cp. *Ar. Eg.* 46; *Lys.* 4. 14; for the rarer second gen., *Lys.* 13. 65; cp. *Thuc.* 3. 16. Here ἔτερον = ἄλλον (cp. ἄλλὰ σὲ ἄλλος, in l. 15), see *RD.* § 45; *B.* 492. With ἔτερον simply γραφὴν γέγραψαι.

14. οὐ γὰρ οὖν: 'why, no, — certainly not.' 15. ἀλλὰ σὲ ἄλλος: sc. γραφὴν γέγραπται. The question, being quite unnecessary, marks Euthyphro's surprise. Above we had ὡς σὺ ἔτερον. 16. πάνυ γε: expresses entire assent; in like manner, καὶ πάνυ γε and πάνυ μὲν οὖν. 18. οὐδ' αὐτὸς πάνυ τι γινώσκω: *I myself am not very well acquainted with the man.* — οὐ πάνυ τι = *not quite*; *HA.* 702 b; *G.* 1016; *RD.* § 139. The indef. pron. τις, when joined with adjs., indef. numerals, and advs., serves to make distinct the idea conveyed by these words, rendering them

now more, now less, emphatic, 2 B acc. to the sense or the connection. 19. ἀγνός: pass. In this expression, as well as in the foregoing νέος τις and the following ὡς ἐγῶμαι, Socrates shows his contemptuous indifference to his chief accuser, Meletus, who was supported by Anytus and Lyco (his συνήγοροι). See *Apol.* 23 E. Of Meletus little is known but what we learn from the *Euth.* and the *Apol.*, it being difficult or impossible to identify him with any one of the men of the same name known through other sources. Some have thought him either the poet Meletus (*Ar. Ran.* 1302, cp. *Apol.* 23 E) or that poet's son. Anytus, however, was one of the most influential men in the restored Democracy, being a colleague of Thrasybulus (*Isocr.* 18. 23). In his hostility to the Sophists he wrongfully included Socrates, and probably did much toward his condemnation. According to *Apol.* 23 E, Lyco was an orator, and as such he doubtless contributed his professional services to the prosecution. 21. τῶν,

Μέλητον οἶον τετανότριχα καὶ οὐ πάνυ εὐγένειον,  
ἐπίγρυπον δέ.

ΕΥΘ. Οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα  
25 γραφήν σε | γέγραπται;

ΣΩ. Ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ· τὸ γὰρ  
νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι οὐ φαῦλόν  
ἐστίν· ἐκείνος γάρ, ὥς φησιν, οἶδε, τίνα τρόπον  
οἱ νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες  
30 αὐτούς. καὶ κινδυνεύει σοφός τις εἶναι· καὶ τὴν  
ἐμὴν ἀμαθίαν κατιδὼν ὥς διαφθείροντος τοὺς ἡλι-

2 B δῆμων: partitive gen., closely akin to the chorographic. Schanz makes δῆμος = δημότης. The deme Πίθως belonged to the tribe Κεκροπίς, and (acc. to Bursian, *Geogr. von Griech.*, I. 345) probably lay a little northeast of Athens, between Pallene and Gargettus. 21. νῶ ἔχεις: *remember*; but ἐν νῶ ἔχειν c. inf. = *purpose*. 22. οἶον: by attraction (HA. 997, 1002; G. 1036) for τοιοῦτον, οἷος τετανότριξ ἐστί, κτλ. — τετανότριχα: 'with long, straight hair.' — οὐ πάνυ εὐγένειον: 'with none too good a beard.' 23. ἐπίγρυπον: i.e. Roman-nosed. The prep. ἐπι- seems to mean 'slightly.' Cp. ἐπίσιμος, ἐπίχαρις, etc. 24. ἐννοῶ = νῶ ἔχω. — ἀλλὰ δὴ: C 'but, then.' 25. ἦντινα: acc., instead of nom., retaining the case-form of the question; cp. *Gorg.* 449 E: περὶ λόγους . . . ποίους τούτους, ὦ Γοργία; When a question is repeated by the one to whom it was addressed, it is regularly put into the indir. form; hence ἦντινα, not τίνα. 26. οὐκ ἀγεννή: 'one that speaks well for

his character and nurture,' ironically, as is all the praise of Meletus. — τὸ γὰρ . . . ἐγνωκέναι: 'for the fact that, young as he is, he has apprehended a matter of such magnitude.' HA. 958 f.; G. 1541 ff.; B. 637. 27. οὐ φαῦλον: 'no small thing.' Cp. *Crat.* 390 D; in *Symp.* 213 C οὐ φαῦλον πρᾶγμα. See Frohberger on Lys. 10. 2 (App.). 28. τίνα τρόπον: HA. 719 a; G. 1060; B. 336. 29. οἱ νέοι διαφθείρονται: see *Apol.* 24 B: Σωκράτη φησὶν (sc. ὁ Μέλητος) ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. It is thus seen that Socrates is here glancing at the phraseology of the formal accusation lodged against him. — οἱ διαφθείροντες: HA. 966; G. 1560; B. 650, 1. 30. κινδυνεύει: here = *δοκεῖ*, as freq. in Plato; cp. 8 A, 11 A, D. The original sense has faded, and the verb makes a polite assertion. 31. διαφθείροντος: agrees with ἐμοῦ, implicit in ἐμὴν, HA. 691; G. 1001; B. 477, N.

κιώτας αὐτοῦ, ἔρχεται κατηγορήσων μου ὡς πρὸς  
μητέρα πρὸς τὴν πόλιν. καὶ φαίνεται μοι τῶν  
πολιτικῶν μόνος ἄρχεσθαι ὀρθῶς· ὀρθῶς γάρ | ἐστι D  
35 τῶν νέων πρῶτον ἐπιμεληθῆναι, ὅπως ἔσονται ὅτι  
ἄριστοι, ὥσπερ γεωργὸν ἀγαθὸν τῶν νέων φυτῶν  
εἰκὸς πρῶτον ἐπιμεληθῆναι, μετὰ δὲ τοῦτο καὶ τῶν  
ἄλλων· καὶ δὴ καὶ Μέλητος ἴσως πρῶτον μὲν | ἡμᾶς 3  
ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας,

2C 32. αὐτοῦ: for position, see HA. 673 b. — ὡς πρὸς . . . πόλιν: usually, in Plato, when two objects are compared, in prepositional phrases the second prep. is omitted, if the comparison precedes the thing compared [cp. HA. 1007; G. 1025]. Schanz cites *Prot.* 337 E, *Theaet.* 170 A, *Rep.* 414 E, 520 E, 545 E, *Tim.* 27 B, 81 B, 91 D, *Legg.* 905 B. But the prep. is repeated, as here, *Rep.* 440 D, 553 B, 573 E, *Phaedo* 82 E, 115 B, *Phaedr.* 255 D, *Tim.* 73 D, 86 A, *Theaet.* 206 D. In *Phaedo* 67 D, and *Tim.* 79 A, the Ms. reading is in doubt. For the use of πρὸς, cp. below, 3 B, and *Apol.* 18 B: ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασιν πρὸς ὑμᾶς. The comparison of the state to a mother is common; see *Crito*, *passim*, *Rep.* 414 E, 575 D, Aesch. *Septem.* 16 ff. 33. τῶν πολιτικῶν: neut. How intensely ironical this passage is, may be seen by comparison with *Gorg.* 521 D, where Plato, in similar terms, describes Socrates as the only true statesman. 34. ὀρθῶς γάρ ἐστιν: 'this properly means first caring for

the young.' ὀρθῶς is repeated 2C with emphasis in order to define it.

35. τῶν νέων . . . ἐπιμεληθῆναι, D ὅπως: HA. 742, 885; G. 1102, 1372; B. 356, 593. In the repetition of ἐπιμεληθῆναι just before Μέλητος, there is clearly an intentional play on words, found also *Apol.* 25 C, 26 B. Schanz (*Einleit.*, p. 11) calls attention to the following expressions, which serve to characterize Euthyphro as an etymologist: the distinction of δίκη and γραφή, 2 A; ἀφ' ἑστίας ἄρχεσθαι, 3 A; the puns on διώκω, 3 E, and ἔπομαι, 12 A; the point on ὄραν and καθορᾶν, 5 C; the paronomasia Δαιδάλου . . . Ταντάλον, 11 D. See RD. § 323. 37. εἰκὸς: regularly followed by aor. inf. 38. καὶ δὴ καί: HA. 1042 c; B. 441, n. 1.

39. ἐκκαθαίρει: weeds out, continuing the metaphor suggested in ὥσπερ γεωργὸν ἀγαθόν and τὰς βλάστας. — τῶν νέων τὰς βλάστας: 'those tender shoots, the young.' If the text is sound, as it seems to be, τῶν νέων must be gen. of designation, HA. 729 g; G. 1086. The comparison and the thing compared are run to-

40 ὥς φησιν· ἔπειτα μετὰ τοῦτο δῆλον ὅτι τῶν πρεσβυτέρων ἐπιμεληθεὶς πλείστων καὶ μεγίστων ἀγαθῶν αἴτιος τῇ πόλει γενήσεται, ὥς γε τὸ εἰκὸς ξυμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ.

II. ΕΥΘ. Βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ, μὴ τοῦναντίον γένηται. ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' Ἑστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ. καί μοι λέγε, τί καὶ ποιοῦντά σε φησι διαφθείρειν τοὺς νέους; |

3 A gether. As often in Plato, constr. and diction are poetic; prob. intended to remind us that Meletus was a poet. Cp. Eur. *Med.* 1098: τέκνων . . . γλυκερὸν βλάστημ', Soph. *O.T.* 717.

40. ὥς φησιν: 'to quote his words,' cp. below, 3 B, l. 9. Not a real quotation, though it is intended to make it so appear; so also, l. 7, φησὶ γάρ με ποιητὴν εἶναι θεῶν. Cp. ὥς ὁ σὸς λόγος, below, 8 D, 10 D. — ἔπειτα μετὰ τοῦτο: next thereafter.

Note the pleonasm. — δῆλον ὅτι: clearly, HA. 1049, 1 a. 42. ὥς γε . . . ἀρξαμένῳ: 'if the natural result follows from such a beginning.' τὸ εἰκὸς is subj.; often the art. is omitted and εἰκὸς is pred.; cp. l. 37, 2 D. The difference of constr. matters little to the thought.

II. 2. ἀτεχνῶς: 'actually.' The word is almost confined in use to Plato and comedy, serving to introduce proverbs, metaphors, hyperbolic phrases, — in short, any expression not quite inevitable. In effect, therefore, it often asks pardon for using a strong

expression which may not be 3 A quite dignified, somewhat as Engl. 'as it were.' This may readily be seen by comparing such a collocation as that, e.g., in *Apol.* 30 E, ἀτεχνῶς, εἰ καὶ γελαιότερον εἰπεῖν. Its sphere is colloquial. Here it introduces the proverb ἀφ' Ἑστίας ἀρχεσθαι, which suggests that Socrates was really the Holy of Holies in the Athenian state. In all sacrificial libations a beginning was made, in order to begin properly, with Hestia; for this goddess, as the deified hearth, represented the focal point of family and state. In Athens, as elsewhere, there was in the *πρυτανεῖον* a κοινὴ ἐστία τῆς πόλεως, the center of the city's religious life. On the proverb, see Roscher, *Ausführl. Lexicon der griech. und röm. Mythologie*, I. ii., pp. 2615 ff. 4. καί μοι λέγε: just tell me. This use of καί with imv. is common. — τί καὶ ποιοῦντα: 'what in the world does he charge you with doing to corrupt the young?' Cp. τί γὰρ καὶ φήσομεν, below,



ΣΩ. Ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ' ἀκοῦσαι. B  
 φησὶ γάρ με ποιητὴν εἶναι θεῶν, καὶ ὥς καινοὺς ποι-  
 οῦντα θεοὺς, τοὺς δ' ἀρχαίους οὐ νομίζοντα, ἐγράψατο  
 τούτων αὐτῶν ἔνεκα, ὥς φησιν.

3 A 6 B, and Xen. *Hell.* 3. 3. 11: *τέλος αὐτὸν ἤροντο τί καὶ βουλό-  
 μενος ταῦτα πράττοι*, 'for what  
 conceivable purpose he did it.'  
 Here καὶ emphasizes and inten-  
 sifies the question. Cp. RD.  
 § 132.

B 6. ὦ θαυμάσιε: the Greek  
 employs a great variety of forms  
 of address, for many of which  
 English equivalents are wanting.  
 Perhaps the most common are  
 ὦ φίλε, ὦ ἐταῖρε, ὦ ἀγαθέ, ὦ  
 ἄριστε, ὦ βέλτιστε. Besides  
 these, the *Euth.* shows ὦ θαυμά-  
 σιε, 5 A, 8 A, D, ὦ γενναῖε Εὐθύ-  
 φρον, 7 D, ὦ μακάριε, 12 A.  
 The adj. θαυμάσιος has lost much  
 of its original meaning in Plato  
 (cp. RD. § 314); but it suggests  
 the verb θαυμάζω in its proper  
 connection. ὦ μακάριε, in like  
 manner, e.g. 12 A below, and  
*Gorg.* 469 C, 471 E, suggests σὲ  
 γὰρ μακαρίζω (ironical), which  
 compare with εὐδαίμων εἰ, *Rep.*  
 422 E, and ὥς ἡδὺς εἰ, *Gorg.*  
 491 E. See Campbell, *Theaete-  
 tus*, App. F. (very inadequate).  
 — ὥς οὕτω γ' ἀκοῦσαι: 'at first  
 hearing.' ὥς c. inf. is used  
 to limit an assertion, being  
 closely akin to the usage in ellip-  
 tical phrases, as, e.g., ὥς ἀπ'  
 ὀμμάτων, *Soph. O.C.* 15. For  
 the 'absolute' inf., which may  
 stand without ὥς, see HA. 956;

G. 1534; B. 642, 1; GMT. 776-8. 3 B

Here οὕτω is used as in οὕτω . . .  
 ἀποδεχόμεθα, 9 E, meaning 'sim-  
 ply,' and denoting more strongly  
 than ὥς that there are mental  
 reservations; and γε further  
 strengthens οὕτω. It is possi-  
 ble, however, that γε really be-  
 longs to ὥς; cp. *Rep.* 432 B, ὥς  
 γε οὕτως δόξει, and many other  
 passages. 7. φησὶ γάρ: see  
 Plato's version of the indictment  
 quoted above on 2 E, Xen. *Mem.*  
 1. 1. 1: ἀδικεῖ Σωκράτης οὗς μὲν  
 ἢ πόλις νομίζει θεοὺς οὐ νομίζων,  
 ἕτερα δὲ καὶνὰ δαιμόνια εἰσφέρων·  
 ἀδικεῖ δὲ καὶ τοὺς νέους διαφθεί-  
 ρων. Laert. *Diog.* 2. 5. 40.  
 — ποιητὴν . . . θεῶν: Meletus  
 was a poet, hence the phrase,  
 used to caricature him. It height-  
 ens the effect of the absurdity  
 (ἄτοπα) of the charge and makes  
 it appear more spiteful. The  
 wording of the charge in Xen.  
 might refer with equal propriety  
 to the grotesque insinuations in  
 Ar. *Clouds*; but the term δαιμό-  
 νια suggests to Euthyphro the  
 thought of Socrates' δαιμόνιον.  
 8. οὐ νομίζοντα: νομίζειν de-  
 notes not only belief in the ex-  
 istence of the gods (ἡγείσθαι),  
 but adds the idea of νόμος, —  
 religious conformity, *recognizing*,  
*acknowledging*; it therefore ex-  
 presses most fully the Greek con-

10 ΕΥΘ. Μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαιμόνιον φῆς σαυτῷ ἐκάστοτε γίνεσθαι. ὥς οἶν καινοτομοῦντός σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γραφήν, καὶ ὥς διαβαλὼν δὴ ἔρχεται εἰς τὸ δικαστή-

3 B ception corresponding to our *having faith*. Cp. L. Schmidt, *Ethik der alt. Griechen*, II. 48. 9. ὥς φησιν: returns to the φησί which opened the sentence, and adds a doubt as to the alleged motives of Meletus. Cp. the repetition of φησί *Prot.* 345 CD. From the language of this passage no conclusion can be drawn as to the importance attaching to the several counts of the indictment. Here the question merely is: How, on the view of Meletus, is Socrates corrupting the youth? The answer is, *By setting an example of irreligion*. (On the indictment, see the *Introd.* to Schanz's edition of the *Apol.*) An ulterior motive is indeed hinted at in ὥς φησιν, but whether it was the personal motive mentioned *Apol.* 23 E, cannot be determined.

10. μανθάνω . . . ὅτι δὴ: 'ah, I apprehend. It is, forsooth, because,' etc. ὅτι δὴ is to be referred to φησὶ γάρ με ποιητὴν εἶναι θεῶν. Cp. 9 B, below. — τὸ δαιμόνιον: Plato (*Apol.* 31 D) and Xenophon (*Mem.* 1. 1. 2) take the same view of the case as Euthyphro. The psychological phenomenon is still unexplained. It was clearly, to Socrates, a private substitute for μαντική—an in-

spiration or illumination coming 3 B from the gods. It was an agency of the gods (τὸ τοῦ θεοῦ σημεῖον, *Apol.* 40 B), not itself a divinity. Acc. to Plato, it exercised only the power of veto; acc. to Xenophon, it even prompted to action, not only on the part of Socrates, but also of his friends. The difficulties in the way of a rational interpretation of the phenomenon are enhanced by the circumstance that Plato appears to employ it occasionally in a spirit of pleasantry to lend interest to the character of Socrates in the dramatic development of a dialogue; while Xenophon, for other reasons, is not an unimpeachable witness. For fuller discussion, see Riddell, *The Apology of Plato*, App. A; Zeller, *Phil. der Griechen*, II. i., 474-491; Gomperz, *Griech. Denker*, II. 70 ff. 11. γίνεσθαι: 'occurred.' Note that γίνεσθαι is the standing expression for the occurrence of the δαιμόνιον. — καινοτομοῦντος: *cutting a new drift*, a mining term; others, with less reason, consider it as referring to new coinage. In Plato it is always used metaphorically, of revolutionary innovation. Cp. 5 A, 16 A. 13. ὥς διαβαλὼν: HA. 969 c, 978; G. 1563, 4, 1574; B. 653, 5; 656, 3.

ριδν, εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς  
 15 πολλούς. καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω ἐν τῇ |  
 ἐκκλησίᾳ περὶ τῶν θείων, προλέγων αὐτοῖς τὰ μέλ- C  
 λοντα, καταγελῶσιν ὡς μαινομένον. καίτοι οὐδὲν ὅτι  
 οὐκ ἀληθὲς εἶρηκα ὧν προεῖπον, ἀλλ' ὅμως φθονοῦσιν  
 ἡμῖν πᾶσι τοῖς τοιούτοις. ἀλλ' οὐδὲν αὐτῶν χρῆ  
 20 φροντίζειν, ἀλλ' ὁμόσε ἰέναι.

III. ΣΩ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν κατα-  
 γελασθῆναι ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ

- 3 B 14. πρὸς: see note on 2 C, l.  
 32. 15. ἐμοῦ καταγελῶσιν: HA.  
 752; G. 1123; B. 370. Note  
 Euthyphro's haste to tell his story.  
 C 16. τὰ μέλλοντα: sc. ἔσεσθαι.  
 17. μαινομένου: Euthyphro, as  
 a μάντις, might be so called in  
 view of his inspiration (μανία,  
 cp. *Phaedr.* 244 BC); but the  
 scoffers meant that he was *mad*.  
 17. καίτοι . . . ἀλλ' ὅμως: an  
 instance of the so-called palin-  
 dromic constr. An apparent con-  
 cession is made, then practically  
 withdrawn. καίτοι refers to the  
 preceding statement, but is cor-  
 relative with the following ἀλλ'  
 ὅμως. Cp. *Phaedo* 68 E (*bis*),  
*Symp.* 177 E; Ar. *Ran.* 43;  
*Charm.* 175 C; similarly καίτοι  
 . . . δέ, *Apol.* 40 B, and καίτοι  
 . . . ἀλλά, *Phaedo* 77 A. Cp.  
 12 C, 13 CD. — οὐδὲν ὅτι οὐκ:  
 HA. 1003a; G. 1035; B. 485, N. 1.  
 18. φθονοῦσιν . . . τοῖς τοιούτοις:  
 for the φθόνος, cp. *Apol.* 28 A.  
 With great condescension Euthy-  
 phro classes Socrates with himself  
 as an adept in religious lore.  
 19. αὐτῶν . . . φροντίζειν: HA.

742; G. 1002; B. 356. Cp. 4 D 3 C  
 οὐ δέιν φροντίζειν ὑπὲρ τοῦ τοιού-  
 του. 20. ὁμόσε ἰέναι: Lat. *com-*  
*minus ire, close with the enemy*;  
 'tackle,' as we may say famil-  
 iarly; so *Euthyd.* 294 D ὁμόσε  
 ἤτην τοῖς ἐρωτήμασιν, *they tackled*  
*the questions*. Plato seems al-  
 ways to be conscious that the  
 phrase is Homeric (cp. N 337),  
 and uses it metaphorically. See  
*Rep.* 610 C, and cp. *Phaedo*  
 95 B Ὀμηρικῶς ἐγγὺς ἰόντες.

III. 1. ὦ φίλε Εὐθύφρων, ἀλλά:  
 the postponement of the conj.  
 occurs more freq. with δέ, esp.  
 often in Plato and Pindar (Gil-  
 dersleeve on *Ol.* 1. 36). Its  
 effect is to give pause, and add  
 emphasis to the adversative.  
 — τὸ μὲν κ.: μὲν *solitarium*,  
 so-called, without answering δέ;  
 common with ἀλλά, *at certe*, as  
 here, or with other particles, as  
 μὲν οὖν, μὲν δὴ, HA. 1037. 12;  
 RD. § 242. 2. οὐδὲν πρᾶγμα:  
 'a matter of no consequence';  
 cp. below, 3 E οὐδὲν ἔσται πρᾶγ-  
 μα, 4 D οὐδὲν ὃν πρᾶγμα, εἰ καὶ  
 ἀποθάνοι.

τοι, ὥς ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει, ἂν τινα δεινὸν  
οἴωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ  
5 σοφίας· ὃν δ' ἂν καὶ ἄλλους οἴωνται ποιεῖν τοιού-  
τους, | θυμούνται, εἴτ' οὖν φθόνῳ, ὥς σὺ λέγεις, εἴτε D  
δι' ἄλλο τι.

ΕΥΘ. Τούτου οὖν περί ὅπως ποτέ πρὸς ἐμὲ ἔχουσιν,  
οὐ πάνυ ἐπιθυμῶ πειραθῆναι.

- 3 C 4. μὴ μέντοι: μὴ because of the implied cond.—*διδασκαλικὸν* . . . σοφίας: for gen. cp. HA. 754 b. Socrates says, *Apol.* 33 A, that he never was the teacher of any man (ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώποτ' ἐγενόμην); Plato here saves himself by saying οἴωνται. But nothing more is meant than having adherents, and this Socrates undoubtedly did. Critias and Charicles (Xen. *Mem.* 1. 2. 31) published an edict, directed primarily against Socrates,—*λόγων τέχνην μὴ διδάσκειν*, *not to teach the art of argument*. Socrates disclaimed ability to teach, because he professed to know nothing capable of being taught, and because he believed that truth could be reached only through coöperation of minds—his so-called philosophical 'midwifery,' *μαιευτική*, which required dialogue (*διαλέγεσθαι*, from which *διαλεκτική* is derived). The notion, moreover, is here introduced by Plato, chiefly to prepare the way for the demand to be instructed by Euthyphro. 5. ὃν δ' ἂν . . . : the clause is virtually in the dat. with *θυμούνται*, HA. 764. 2; G. 1160; B. 376.—3 C τοιοῦτος, as often (cp. 4 C, 4 D, 6 B, etc.), refers vaguely to what precedes. 6. εἴτ' οὖν φθόνῳ . . . D εἴτε: emphasis on first alternative, cp. RD. § 307. The formula εἴτε . . . εἴτε with οὖν occurs repeatedly, οὖν standing usually after the first εἴτε (as here and *Apol.* 27 C, *Prot.* 333 C), once after the second (*Soph. Phil.* 345), and *Apol.* 34 E after both, without material difference to the thought. Note the simple dat. φθόνῳ, followed by *διά* c. acc. 8. τούτου οὖν περί: regarding his capacity as a teacher; for περί, cp. HA. 109 a; G. 116, 1; B. 68.—ὅπως ποτέ: *just how*. This use of the indef. ποτέ should be noted; it is esp. common in Plato with forms of τίς, *when a definition is required*, as e.g., in 11 A below, ἐρωτώμενος τὸ ὅσιον, ὅτι ποτ' ἔστιν. Cp. esp. *Men.* 72 B ἐρομένου μελίττης περὶ οὐσίας, ὅτι ποτ' ἔστιν. Other words are similarly used, as e.g., τίς δὴ 13 D, τί δὴ ποτ' 15 A. As ποτέ is here reënforced by δὴ, it is often associated with καί; cp. *Gorg.* 455 A φέρε δὴ, ἴδωμεν τί ποτε καὶ λέγομεν [see Frohberger

10 ΕΩ. Ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον σεαυτὸν  
 παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ  
 σοφίαν· ἐγὼ δὲ φοβοῦμαι, μὴ ὑπὸ φιланθρωπίας  
 δοκῶ αὐτοῖς ὅτιπερ ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ  
 λέγειν, οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ καὶ προστιθεῖς  
 15 ἂν ἡδέως, εἴ τις μου ἐθέλοι ἀκούειν. εἰ μὲν οὖν,  
 ὃ νῦν δὴ ἔλεγον, μέλλοιέν μου καταγελᾶν, ὥσπερ  
 σὺ φῆς σεαυτοῦ, οὐδὲν ἂν εἴη ἀηδὲς | παίζοντας καὶ Ε  
 γελῶντας ἐν τῷ δικαστηρίῳ διαγαγεῖν, εἰ δὲ σπουδά-  
 σονται, τοῦτ' ἤδη ὅπῃ ἀποβήσεται ἄδηλον πλὴν ὑμῶν  
 20 τοῖς μάντεσιν.

3 D on Lys. 12. 29 (App.)]. Again, καί alone may take its place: cp. *Gorg.* 474 C καὶ γὰρ ἐπιθυμῶ εἰδέναι ὅτι ποτ' ἐρεῖς with *Gorg.* 467 C ἀλλ' ἐθέλω ἀποκρίνεσθαι, ἵνα καὶ εἰδῶ ὅτι λέγεις.

10. σὺ μὲν . . . ἐγὼ δέ: the pronouns give only so much emphasis as is necessary for the contrast. 12. φιλανθρωπίας: see the paper by Higginson, *Proceed. Amer. Phil. Ass'n.* V. 20 ff. 13. ἐκκεχυμένως: *G.* 366. 14. ἄνευ μισθοῦ: *Apol.* 23 C Socrates says he is in extremest poverty (ἐν πενίᾳ μυρία εἰμί); but he regards it as dishonorable to require pay for his counsels and instruction, if so it may be called (*Gorg.* 520 E), and converses freely (ἐκκεχυμένως) with all who may desire (*Apol.* 33 A). He repeatedly emphasizes his own refusal of pay in contrast with the conduct of the Sophists, whom he loves to ridicule (*Apol.* 19 D, 31 B, *Rep.* 337 D, 344 E). — προστιθεῖς ἂν ἡδέως: equiv. to

προστιθείην ἂν ἡδέως, the part. 3 D being preferred because more nearly parallel to ἄνευ μισθοῦ; the verb is used abs., hence no need of supplying μισθόν. 16. μέλλοιεν . . . σπουδάσονται: note the mixed cond. The change from the ideal opt. to the indic. marks the latter alternative as the more likely to take place. Cp. 9 C. Att. prose regularly makes the fut. of σπουδάζω in the mid. Cp. B. 507. On the use of the mid., see Rutherford, *The New Phrynichus*, p. 138 and pp. 376 ff. He says, p. 138: "All verbs expressing the exercise of the senses, or denoting any functional state or process, have the inflections of the mid. voice either throughout or in the fut. tense." σπουδάζω does not strictly fall into this classification, but may be regarded as somewhat analogous. There are, however, many semi-deponents of which Rutherford takes no account. 19. τοῦτ' Ε ἤδη: 'here we come to a matter

ΕΥΘ. Ἄλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα, ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν ἐμὴν.

IV. ΣΩ. Ἔστιν δὲ δὴ σοι, ὦ Εὐθύφρων, τίς ἡ δίκη; φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. Διώκω.

ΣΩ. Τίνα;

5 ΕΥΘ. Ὅν διώκων αὐτὸν δοκῶ μαίνεσθαι.

4

ΣΩ. Τί δέ; πετόμενόν τινα διώκεις;

3 E which,' etc. Cp. *Rep.* 436 A τὸδε δὲ ἤδη χαλεπὸν. Here ἤδη, as οὐπω (*Rep.* 353 C, 370 D) and οὐκέτι (e.g. *Rep.* 430 D, 468 B, *Legg.* 792 C), applies to an ideal limit, not to objective time; the reference is to a stage of the argument not yet reached (οὐπω), or reached (ἤδη, sometimes, in neg. clauses, οὐκέτι; cp. οὐχ ἀπλοῦν ἔτι τοῦτο ἐρωτᾷς, *Gorg.* 503 A), or already past (οὐκέτι). *Rep.* 348 E (ἤδη and οὐκέτι) and *Gorg.* 486 E, 487 E, are good examples to study. Note the emphasis on τοῦτο. — ἔπη ἀποβήσεται . . . τοῖς μάντεσιν: cp. *Xen. Mem.* I. I. 6 περὶ δὲ τῶν ἀδύλων ὅπως ἀποβήσεται μαντευσομένους ἔπεμπε (sc. ὁ Σωκράτης) εἰ ποιητέα. Socrates facetiously adopts the phraseology of the soothsayers. By saying ὑμῖν, he declines to be classed with Euthyphro; contrast ἡμῖν πᾶσιν τοῖς τοιοῦτοις, 3 C.

22. σύ τε . . . οἶμαι δέ: a slight anacoluthon (on which see Froberger on *Lys.* 25. 34 App.), not infrequent when the second member is to be emphasized;

here it marks Euthyphro's eagerness to direct attention to his own case. Cp. note on ὥσπερ ἐμοί, 2 A. — κατὰ νοῦν: to your mind. This sample of Euthyphro's prophetic powers is not calculated to win respect; but the kindly wish is father to the thought. — δίκη: Euthyphro again employs the generic term, for the more specific, γραφήν; see note on 2 A. — καὶ ἐμέ: HA. 940 b; B. 630, N. The idiomatic phrase οἶμαι δὲ καὶ is frequent in Plato, taking sometimes the acc. and sometimes (as οἶμαι may be parenthetical) the nom. Cp. *Lach.* 180 A οἶμαι δὲ καὶ Λάχητα τόνδε and *Rep.* 608 D οἶμαι δὲ καὶ σύ.

IV. 1. ἔστιν δὲ δὴ: note that δὲ δὴ, as usual, marks the transition to a new subject. Say, 'well, then, but what of your trial?' For δὲ δὴ, see 4 B, 4 E, 7 C, 13 B. 2. φεύγεις αὐτὴν ἢ διώκεις: tech. terms in law, HA. 820; G. 1241; B. 513; for αὐτήν, see HA. 715 b; G. 1051; B. 333. 5. αὐτὸν: again; see 3 C. 6. τί δέ: 4 A merely announces a question.

- ΕΥΘ. Πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὦν  
εὖ μάλα πρεσβύτης.  
ΣΩ. Τίς οὗτος;  
10 ΕΥΘ. Ὁ ἐμὸς πατήρ.  
ΣΩ. Ὁ σός, ὦ βέλτιστε;  
ΕΥΘ. Πάνυ μὲν οὖν.  
ΣΩ. Ἔστιν δὲ τί τὸ ἔγκλημα καὶ τίνος ἡ δίκη;  
ΕΥΘ. Φόνου, ὦ Σώκρατες.  
15 ΣΩ. Ἡράκλεις! ἦ που, ὦ Εὐθύφρων, ἀγνοεῖται ὑπὸ  
τῶν πολλῶν, ὅπη ποτὲ ὀρθῶς ἔχει . . . οὐ γὰρ οἶμαί  
γε τοῦ ἐπιτυχόντος ὀρθῶς αὐτὸ πράξαι, ἀλλὰ | πόρρω B  
που ἤδη σοφίας ἐλαύνοντος.

4 A Cp. 7 D. — πετόμενόν τινα διώκεις: a pun, διώκω standing in both the legal and the literal sense; in the latter the phrase is proverbial, as we speak of 'a wild-goose chase.' Cp. *Euthyd.* 291 B.

7. ὅς γε: causal, *qui quidem*. Cp. 6 B οἱ γε αὐτοί, κτλ.  
8. εὖ μάλα: εὖ intensive; cp. *Charm.* 154 B εὖ μάλα . . . μειράκιον, Xen. *Cyrōp.* 8. 7. 1 μάλα δὴ πρεσβύτης ὦν, *Phaedo* 92 D εὖ μάλα ἐξαπατῶσι. Sometimes, however, μάλα reënforces εὖ. Cp. Epic εὖ πάντες and μάλα πάντες, *quite all*. 11. ὁ σός: the repetition, in the form of a question, marks surprise. Cp. *Rep.* 328 A. 12. πάνυ μὲν οὖν: see note on πάνυ γε, 2 B.  
13. τίνος ἡ δίκη: almost = τίς ἡ δίκη, 3 E. The gen. denotes that *for which* an action is laid, as δίκη κακηγορίας, *an action for libel*. So φόνου in l. 14.

15. Ἡράκλεις! expressing (with 4 A or without ὦ) great astonishment, GS. 24. Cp. Tac. *Ann.* 4. 28. 1 miserarum ac saevitiae exemplum atrox, reus pater, accusator filius. Plato, *Lys.* 208 E Ἡράκλεις, ἦν δ' ἐγώ, μὴν μή τι ἠδίκηκας τὸν πατέρα ἢ τὴν μητέρα; — ἦ που: *surely, indeed*, ironical. 16. ὅπη ποτὲ ὀρθῶς ἔχει: evidently there is here a lacuna. We may supply from 9 A τὸ ἐπεξίεναι φόνου τὸν νῖδον πατρί (with Schanz) or from the immediate context τὸ τῷ πατρὶ φόνον ἐγκαλεῖν (with Wohlrab). See App. 17. τοῦ ἐπιτυχόντος: 'the part of anybody taken at random.' HA. 732 c; G. 1094. 1. Cp. παντὸς ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ, *Crato* 47 B. The aor. part. ὁ ἐπιτυχών is regularly used in this sense. So, too, ὁ τυχών and ὁ προστυχών. 18. σοφίας: HA. B 757; G. 1092; B. 360. Cp. *Crat.* 410 E πόρρω ἤδη, οἶμαι, φαίνομαι

ΕΥΘ. Πόρρω μέντοι νῆ Δία, ὦ Σώκρατες.

20 ΣΩ. Ἔστιν δὲ δὴ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ σοῦ πατρός; ἢ δῆλα δὴ; οὐ γὰρ ἂν που ὑπὲρ γε ἄλλοτρίου ἐπεξῆισθα φόνου αὐτῷ.

ΕΥΘ. Γελοῖον, ὦ Σώκρατες, ὅτι οἶει τι διαφέρειν, εἴτε ἄλλότριος εἴτε οἰκείος ὁ τεθνεὺς, ἀλλ' οὐ τοῦτο 25 μόνον δεῖν φυλάττειν, εἴτε ἐν δίκῃ ἔκτεινεν ὁ κτείνας εἴτε μή, καὶ εἰ μὲν ἐν δίκῃ, ἔαν, εἰ δὲ μή, ἐπεξιέναι, ἔάνπερ ὁ κτείνας συνέστιός σοι καὶ ὁμοτράπεζος ᾖ. |

4 B σοφίας ἐλαύνειν. The metaphor in ἐλαύνοντος is derived from the race-course.

19. μέντοι: attached closely to νῆ Δία. Cp. *Apol.* 35 D ἄλλως τε μέντοι νῆ Δία πάντως, where μέντοι νῆ Δία divides ἄλλως τε πάντως. 20. τῶν οἰκείων τις: acc. to Greek law, all δίκαι φονικαί, i.e. prosecutions for manslaughter, etc., had to be brought either by the person assailed or by his kindred. The case of Euthyphro is therefore quite exceptional, as will appear in the sequel. It has been conjectured that the workman (πελάτης, see 4 C) stood to Euthyphro in the relation of an hereditary dependent, so that the latter could legally represent him as if he were his slave. See Meier u. Schoemann, *Att. Process*, I. 199, N. 10. 21. ἢ δῆλα δὴ: cp. *Prot.* 309 A, *Rep.* 452 A; ἢ δῆλον δὴ, *Soph.* 267 D. HA. 635 a; RD. §§ 17, 42. Cp. οὐδέτερα, 9 D. 22. φόνου: HA. 745 a; G. 1121; B. 367. 23. διαφέρειν: i.e. to him as a moral agent; in point of law, there was a great difference.

25. φυλάττειν: 'regard, consider'; by a natural catachresis,

almost = σκοπεῖν. Cp. *Apol.*

28 B ἀλλ' οὐκ (οἶει δεῖν) ἐκείνο μόνον σκοπεῖν, ὅταν πράττη, πότερα, κτλ. 26. εἰ μὲν ἐν δίκῃ: there were certain circumstances that constituted a φόνος δίκαιος, or justifiable homicide, e.g. killing one unintentionally, or in self-defense; killing an adulterer; and possibly tyrannicide. Cp. *Dem.* 23. 51 ff.

27. ἔάνπερ ὁ κτείνας: Euthyphro considers the desire to avoid contact with bloodguiltiness a sufficient motive for violating tradition and the formal requirements of the law relative to bringing forward an accusation. He alleges none of the altruistic motives for punishment mentioned *Gorg.* 480 D. For the μῖασμα resulting from fellowship with the murderer and the criminal generally, see Antipho, *Tetral.* 1. 1. 10; *Or.* 5. 10; Horace, *C.* 3. 2. 26 ff. κτείνας, for the regular Att. ἀποκτείνας, is a bit of legal archaism, as may be seen in Demosthenes, *passim*.



ἴσον γὰρ τὸ μίasma γίγνεται, ἐὰν ξυνῆς τῷ τοιούτῳ C  
 ξυνειδῶς καὶ μὴ ἀφοσιούς σεαυτὸν τε καὶ ἐκείνον τῇ  
 30 δίκη ἐπεξιῶν. ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν  
 ἐμός, καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευν ἐκεῖ

4 C 29. τῇ δίκη ἐπεξιῶν: the dat. may be instrum., but is more prob. merely a variant of δίκην ἐπεξιῶν, to be constr. acc. to HA. 772; G. 1177; B. 392. Cp. *Clitopho* 408 D ἐπεξελεῖν . . . τῷ πράγματι, *to follow the matter up*; *Lys.* 215 D ἐπεξήει τῷ λόγῳ; *Gorg.* 492 D οὐκ ἀγεννῶς . . . ἐπεξέρχει τῷ λόγῳ; *Rep.* 349 A, 361 D; *Rep.* 366 E οὐδεὶς πώποτε οὐτ' ἐν ποιήσει οὐτ' ἐν ἰδίοις λόγοις ἐπεξῆλθεν ἱκανῶς τῷ λόγῳ, ὡς κτλ. See note on ὁμόσειέναι, 3 C, and cp. *Gorg.* 495 C ἐπιχειρῶμεν ἄρα τῷ λόγῳ. Cp. also ἐπεξιέναι τινί (*alicui*), I. 22. 30. ἐπεὶ . . . γε: concessive, as below, 8 D, 9 B, 11 D; so also *Crat.* 410 A; *Theaet.* 142 C; *Symp.* 187 A; *Gorg.* 471 E. This use of ἐπεὶ is very like Lat. *cum* concessive and adversative. The conj. merely indicates the existence of a relation; when the cause is not sufficient, we call it concessive or adversative. Cp. GL. §§ 586 f. — πελάτης: here = *θήης* (15 D, cp. *θητεύω* in I. 31, and 9 A), *a free day-laborer*. As the victim was a freeman, the legal right of Euthyphro to represent him in court may well be doubted. But, doubtful as it is, it is not impossible. Cp. *Dem.* 47. 68–70. The suggestion that the πελάτης

was legally a client seems to rest 4 C upon an anachronism; for that use of the term does not occur before the Roman conquest of Greece. But the paid laborer was at Athens little better than a slave (*Lys.* 12. 98), and, in the days of Augustus, Dionys. Hal. (*Antiq.* 2. 9) says that the Athenians treated the πελάται as purchased slaves. 31. ἐγεωργοῦμεν ἐν τῇ Νάξῳ: Naxos, the largest of the Cyclades, became subject to Athens about 473 B.C., whereupon κληροῦχοι were established there. (Cp. Boeckh, *Staatshaush. der Athener*, I.<sup>2</sup> 540 a.) It is prob., but not certain, that Euthyphro's father was one of them; and since the power of Athens over the island ceased after Aegospotami (September, 405), his holdings as κληροῦχος also would have been lost. There remain to be accounted for, on that supposition, about five years before 399, when Socrates was tried. Whether statutes of limitation would here apply to vitiate the suit brought by Euthyphro, is one of the moot-points of Attic law. Possibly Euthyphro's case had no standing in court; or, again, Plato may here be guilty of one of the anachronisms which he admits for dramatic effect.

παρ' ἡμῖν. παροινήσας οὖν καὶ ὀργισθεὶς τῶν οἰκε-  
 τῶν τινι τῶν ἡμετέρων ἀποσφάττει αὐτόν· ὁ οὖν  
 πατήρ συνδήσας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ,  
 35 καταβαλὼν εἰς τάφρον τινά, πέμπει δεῦρο ἄνδρα πεν-  
 σόμενον τοῦ ἐξηγητοῦ, ὅτι χρειή ποιεῖν. ἐν δὲ τούτῳ  
 τῷ χρόνῳ τοῦ | δεδεμένου ὀλιγώρει τε καὶ ἡμέλει ὡς D  
 ἀνδροφόνου καὶ οὐδὲν ὃν πρᾶγμα, εἰ καὶ ἀποθάνοι·  
 ὅπερ οὖν καὶ ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ  
 40 τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ  
 ἐξηγητοῦ ἀφικέσθαι. ταῦτα δὲ οὖν καὶ ἀγανακτεῖ ὁ

- 4 C 32. οἰκετῶν τινι: note the hyperbaton of τινι to improve the rhythm; similarly, *Apol.* 33 D. Cp. *Gorg.* 451 AB.  
 33. ἀποσφάττει: ἀπο- suggests a cruel and brutal deed. 36. τοῦ ἐξηγητοῦ: see below, 9 A; for the gen., see HA. 750; G. 1103; B. 365. The ἐξηγηταί (τῶν δσίων) were three in number, and were charged, among other offices, with the duty of directing complainants how to proceed in the difficult cases having to do with bloodguiltiness. It seems prob. that the members of this college were chosen by the Delphic oracle from a list of nine placed in nomination by the state. Here only one, their president, is mentioned. See Schöll, *Hermes* 6, pp. 36 ff.  
 37. τοῦ δεδεμένου: HA. 742; D G. 1102; B. 356.—ὡς ἀνδροφόνου: sc. ὄντος, in the pred. This is not agen. abs., as some have thought.  
 38. οὐδὲν ὃν πρᾶγμα: acc. abs., HA. 973; G. 1569; B. 658. The acc. abs. is here subjoined to a dependent part.; sometimes, as 4 D  
*Rep.* 604 B, *Xen. Mem.* 2. 2. 13, *Thuc.* 7. 25. 7, acc. abs. and gen. abs. are combined, often for special reasons. Cp. I. 44 f. — εἰ καὶ ἀποθάνοι: even if he should die. The opt. marks the event as, from his point of view, unlikely; καὶ denotes death as the worst that could befall him. 39. οὖν: the event is a natural consequence. Similar phrases are freq., as *Charm.* 155 B ὃ οὖν καὶ ἐγένετο (cp. *Euthyd.* 283 A, *Rep.* 564 C) marking transition. — ὑπὸ . . . ἀποθνήσκει: note pass. force, HA. 820; B. 513; GS. 171; ὑπό personifies, GS. 166. Cp. 12 A. 40. πρὶν . . . ἀφικέσθαι: HA. 955; G. 1470 f.; GMT. 621, 622, 626. 41. ταῦτα: HA. 719 c; G. 1060. The common constr. is ἀγανακτεῖν τινι, or ἐπὶ τινι. — καὶ ἀγανακτεῖ: καὶ denotes Euthyphro's wonderment at their displeasure; he thinks it quite unreasonable. Note ἀγανακτεῖ . . . ὅτι; elsewhere in Plato (*Apol.* 34 C, *Gorg.* 482 D, 518 C.

τε πατήρ καὶ οἱ ἄλλοι οἰκείοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδρο-  
 φόνου τῷ πατρὶ φόνου ἐπεξέρχομαι, οὔτε ἀποκτείναντι,  
 ὡς φασιν ἐκεῖνοι, οὔτ' εἰ ὅτι μάλιστα ἀπέκτευνεν, ἀν-  
 45 δροφόνου γε ὄντος τοῦ ἀποθανόντος, οὐ δέιν φροντί-  
 ζειν ὑπὲρ τοῦ τοιούτου· ἀνόσιον γὰρ | εἶναι τὸ υἱὸν E  
 πατρὶ φόνου ἐπεξιέναι· κακῶς εἰδότες, ὦ Σώκρατες,  
 τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ ἀνοσίου.  
 ΣΩ. Σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων, οὕτως  
 50 ἀκριβῶς οἶμι ἐπίστασθαι περὶ τῶν θείων, ὅπῃ ἔχει,  
 καὶ τῶν ὀσίων τε καὶ ἀνοσίων, ὥστε τούτων οὕτω  
 πραχθέντων, ὡς σὺ λέγεις, οὐ φοβεῖ δικαζόμενος

4 D *Lach.* 194 A, *Legg.* 903 D) εἰ is used. Cp. HA. 926; G. 1423 f.; B. 598. 1; GMT. 494-496. *Gorg.* 519 B, ὡς. A similar showing is discovered by referring to Ast's *Lex. Plat.* for other similar expressions, such as ἀγαπῶ (no case of ὅτι?), χαλεπαίνω (*Rep.* 480, εἰ; *Menex.* 236 C, ἄν; *Euth.* 6 A, ὅτι), θαυμάζω (εἰ or εἴν sixteen times, ὅτι four times), δεινόν ἐστι (εἰ six times, ὅτι twice). But Ast's enumeration is incomplete.

44. οὔτ' εἰ ὅτι μάλιστα ἀπέκτει-  
 νεν: 'nor, were it never so true that he had killed him.' Here ὅτι μάλιστα does not really intensify the verb, but merely emphasizes the condition as a whole; similarly, below, 9 C, *Meno* 80 D, *Crat.* 435 A, *Charm.* 160 C, *Alc. I.* 106 A, 113 D. See note on 15 B. Compare μάλιστα and σφόδρα γε in answers.  
 45. οὐ δέιν: here δέιν is Att. for δέον, acc. abs. Note the pleonasm of οὐ after οὔτε, and

see RD. § 263: "The object of 4 D the pleonasm is, after premising the neg. as an announcement of the general form of the sent., to place it also in close contact with the word which it immediately concerns." — φροντίζειν ὑπὲρ τοῦ τοιούτου: cp. 3 C οὐδὲν αὐτῶν χρὴ φροντίζειν. 46. ἀνόσιον: E *unholy*. The dialogue deals with Holiness, and this is the first real mention of the theme, although Euthyphro has before (4 C) used the word ἀφοσιοῖς. Socrates is not slow to catch the word and avail himself of it to lead up to the discussion of the principle at stake. 48. τὸ θεῖον ὡς ἔχει: 'what the divine law is in regard to': a case of prolepsis, HA. 878; so also περὶ τῶν θείων, ὅπῃ ἔχει, l. 50. The phrase is forced.  
 51. ὀσίων τε καὶ ἀνοσίων: τε καὶ regularly connect opposites as well as similars. The καί before ὀσίων is explicative, not connective.

τῷ πατρί, ὅπως μὴ αὖ σὺ ἀνόσιον πράγμα τυγχάνης  
πράττων;

- 55 EYΘ. Οὐδὲν γὰρ ἂν μου ὄφελος εἴη, ὦ Σώκρατες,  
οὐδέ τῳ ἂν διαφέρῃ | Εὐθύφρων τῶν πολλῶν ἀνθρώ- 5  
πων, εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

V. ΣΩ. Ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρον, κρά-  
τιστόν ἐστι μαθητῇ σὺ γενέσθαι καὶ πρὸ τῆς γραφῆς  
τῆς πρὸς Μέλητον αὐτὰ ταῦτα προκαλεῖσθαι αὐτὸν  
λέγοντα, ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ  
5 θεία περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ  
με ἐκείνος αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα

- 4 E 53. ὅπως μὴ αὖ σύ: for ὅπως  
μὴ after verbs of fearing, see HA.  
887 a; G. 1379; B. 594, n.; GMT.  
279. Schanz, *ad loc.*, cites as  
further examples, *Phaedo* 77 B,  
84 B, *Symp.* 193 A, *Alc. II.*  
150 B. But *Symp.* 193 A edd.  
read διασχισθησόμεθα. 55. οὐδὲν  
. . . εἴη: 'I should be of no use';  
lit., *there would be no use of me*.  
Cp. *Apol.* 28 B, *Crito* 46 A.  
56. τῳ ἂν διαφέρῃ: HA. 781 a;  
G. 1184; B. 388. Note that τῳ is  
5 A not the art. — Εὐθύφρων: in thus  
speaking of himself in the third  
person, Euthyphro displays his  
self-complacency. Cp. *Phaedo*  
91 C, Homer *A* 240, Aesch. *Prom.*  
306, Soph. *Ajax* 98, *O.C.* 3, Dem.  
18. 79. Among poets it is often  
a rhetorical device, as *e.g.* in  
Horace; in Catullus it amounts  
to a mannerism. Note how Eu-  
thyphro passes from the third  
person to the first in εἰδείην.  
— ἀνθρώπων: HA. 748; G.  
1117; B. 362. 1.  
V. 1. ἄρ' οὖν: for the more  
common ἄρ' οὖν οὐ or οὐκοῦν, an-  
5 A ticipating an affirmative answer;  
so also *Gorg.* 477 A, *Phaedo* 65 E,  
*Meno* 86 A, 89 B, *Crat.* 388 B.  
Cp. ἄρα, 6 A, for ἄρ' οὐ. 2. μα-  
θητῇ . . . λέγοντα: HA. 941; G.  
928. 1; B. 631. 1; RD. § 184 f.  
3. αὐτὰ ταῦτα: HA. 716 b; G.  
1054; B. 334. Cp. ἂν προκαλοῦμην  
αὐτόν, l. 16. — προκαλεῖσθαι: for  
the procedure in court, see Gow,  
*A Companion to School Classics*,  
§ 76. Before the trial (πρὸ τῆς  
γραφῆς) either party to the suit  
might offer the other a challenge  
(πρόκλησις) to take any steps  
with a view to a settlement,  
which, if declined, would possi-  
bly establish a presumption in  
favor of the challenger. In this  
case, the refusal would tend to  
impugn Meletus's alleged mo-  
tives of public interest and make  
him appear to be acting from  
personal animosity. 4. ὅτι: G.  
1477. — ἔμπροσθεν: HA. 666 a;  
G. 952. 1. 5. περὶ πολλοῦ: HA.  
803. 1 b; B. 412. 1 B.

περὶ τῶν θείων ἑξαμαρτάνειν, μαθητῆς δὴ γέγονα σός  
 — καὶ εἰ μὲν, ὦ Μέλητε, φαίην ἄν, Εὐθύφρονα ὁμο-  
 λογεῖς | σοφὸν εἶναι τὰ τοιαῦτα, καὶ ὀρθῶς νομίζειν B  
 10 ἐμὲ ἡγοῦ καὶ μὴ δικάζου· εἰ δὲ μὴ, ἐκείνῳ τῷ διδα-  
 σκάλῳ λάχε δίκην πρότερον ἢ ἐμοί, ὥς τοὺς πρεσβυ-  
 τέρους διαφθείροντι, ἐμέ τε καὶ τὸν αὐτοῦ πατέρα,  
 ἐμὲ μὲν διδάσκοντι, ἐκείνων δὲ νουθετοῦντί τε καὶ  
 κολάζοντι — καὶ ἂν μὴ μοι πείθεται μηδὲ ἀφίῃ τῆς  
 15 δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν  
 ἐν τῷ δικαστηρίῳ, ἃ προυκαλούμην αὐτόν ;

ΕΥΘ. Ναὶ μὰ Δία, ὦ Σώκρατες, εἰ ἄρα με ἐπιχειρή-  
 σειε γράφεσθαι, εὖροιμ' ἄν, ὥς | οἶμαι, ὅπη σαθρός C  
 ἐστίν, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος  
 20 ἐγένετο ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ.

ΣΩ. Καὶ ἐγώ τοι, ὦ φίλε ἐταῖρε, ταῦτα γινώσκων  
 μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδώς, ὅτι καὶ ἄλλος  
 πού τις καὶ ὁ Μέλητος οὗτος σέ μὲν οὐδὲ δοκεῖ ὀρᾶν,

- 5 B 9. τὰ τοιαῦτα: HA. 718; G. 1058; B. 330. 10. εἰ δὲ μὴ: 'otherwise.' — τῷ διδασκάλῳ: virtually in appos. with ἐκείνῳ. Cp. the common constr. of ἄλλος. 11. λάχε δίκην: see Gow, *op. cit.*, p. 132, n. 2: "It would seem that plaintiffs balloted for the order in which their cases should be taken; hence δίκην λαχεῖν was practically to lodge a claim at law." 12. διαφθείροντι: note the double meaning, explained by διδάσκοντι and κολάζοντι. 14. ἀφίῃ τῆς δίκης: cp. τούτου ἀφίμει σε, 9 C. 15. λέγειν: depends on κρᾶτιστον, 5 A, l. 1. 17. εἰ ἄρα: HA. 1048. 1. ἄρα emphasizes the cond. 18. ὅπη σαθρός ἐστίν: C 'his weak spot'; cp. Dem. 4. 44 εὐρήσει τὰ σαθρὰ . . . τῶν 5 C ἐκείνων (sc. Φιλίππου) πραγμάτων αὐτὸς ὁ πόλεμος. 19. πολὺ ἂν πρότερον κτλ.: 'it would sooner be a question of him than of me.' On the hyperbaton of πολὺ, which limits πρότερον, see HA. 1062. Note the sudden change from the ideal (εἰ . . . ἐπιχειρήσειε . . . εὖροιμ' ἄν) to the contrary-to-fact condition (ἂν . . . ἐγένετο), vividly declaring the confidence of Euthyphro that the case will not arise. The opposite change takes place, e.g. 7 D, *Meno* 89 B, Xen. *Cyneg.* 12. 22. See below on 9 C. 23. ὁ Μέλητος οὗτος: the tone is contemptuous. οὗτος marks him, with all his previously men-

ἐμὲ δὲ οὕτως ὀξέως καὶ ῥαδίως κατείδεν, ὥστε ἄσε-  
 25 βείας ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι, ὃ νῦν  
 δὴ σαφῶς εἰδέναι δισχυρίζου· ποῖόν τι τὸ εὖσεβές  
 φῆς εἶναι καὶ τὸ ἄσεβές καὶ περὶ φόνου καὶ περὶ τῶν  
 ἄλλων; ἢ οὐ | ταῦτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον D  
 αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐτῷ τοῦ μὲν ὀσίου πᾶν  
 30 τοῦναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν τινὰ

5 C tioned qualities, as present to the minds of the interlocutors, though not there *in persona*. Cp. *τούτους τοὺς συνοφάντας*, *Crito* 45 A, likewise scornful. — οὐδέ δοκεῖ ὁρᾶν . . . κατείδεν: οὐδέ goes with ὁρᾶν. There is here a play on words, ὁρᾶν = 'espy,' καθορᾶν = 'see through.' Cp. *Gorg.* 479 B, 524 E, 525 A. κατα- has here the same force ('throughout,' 'through and through,' 'from head to foot'), as in καταπεποικιλταί, 6 C. There may be a further point in the hint at ἐπιμελείσθαι contained in Μέλητος (Μέλητος ἀμελής!); see above on 2 D. 24. ὥστε: HA. 927; G. 1450; B. 595. 25. νῦν δὴ: just now. 26. ποῖόν τι: of what nature? But ποῖος alone often expresses a sense of 'contrast between the suggestion and the fact,' sometimes humorous, sometimes ironical or indignant. — τὸ εὖσεβές = τὸ ὅσιον in the *Euth.* 28. ταῦτόν ἐστιν κτλ.: on ταῦτόν and ὅμοιον, see HA. 773 and a; G. 1175; B. 392. 2. on αὐτό, see HA. 688; G. 997. 29. τοῦ μὲν ὀσίου πᾶν τοῦναντίον: quite the opposite of the holy. In Plato ὁ ἐναντίος,

when applied to qualities, usually is constr. with the gen. 5 D 30. ἔχον μίαν τινὰ ιδέα κτλ.: 'possessing as a whole some one characteristic aspect in reference to its being unholiness.' This is untechnical language. Cp. *Meno* 72 C οὕτω δὴ καὶ περὶ τῶν ἀρετῶν· καὶ εἰ πολλαὶ καὶ παντοδαπαὶ εἰσιν, ἐν γέ τι εἶδος ταῦτόν ἅπασαι ἔχουσι, δι' ὃ εἰσιν ἀρεταί, *Just so also in respect of the virtues: even though they be numerous and manifold, they yet possess one and all some one identical aspect in view of which they are virtues.* There is here no reference to hypostatized *Ideas*; only the definitional essence is required, in the common Socratic manner. No inference as to the date of the dialogue can be drawn from this usage, as it may occur in any work, even side by side with the more technical sense; cp. *Rep.* 435 B καὶ δίκαιος ἄρα ἀνὴρ δίκαιος πόλεως κατ' αὐτὸ τὸ τῆς δικαιοσύνης εἶδος οὐδὲν διοίσει, ἀλλ' ὅμοιος ἔσται. The efforts to detect a significant difference between εἶδος and ιδέα have failed. Cp. ιδέα, εἶδος, and μορφή, *Rep.* 380 D. See App.

ἰδέαν κατὰ τὴν ἀνοσιότητα πάν, ὅτιπερ ἂν μέλλῃ  
ἀνόσιον εἶναι;

ΕΥΘ. Πάντως δῆπου, ὦ Σώκρατες.

VI. ΣΩ. Λέγε δῆ, τί φῆς εἶναι τὸ ὅσιον καὶ τὸ  
ἀνόσιον;

ΕΥΘ. Λέγω τοῖνυν, ὅτι τὸ μὲν ὅσιόν ἐστιν ὅπερ  
ἐγὼ νῦν ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ  
5 ἱερῶν κλοπὰς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι

5 D 31. ὅτιπερ κτλ.: 'whatever is to be, is to pass for, unholy'; for μέλλῃ, see H.A. 846; G. 1254; B. 533. 33. πάντως δῆπου: a formula, expressing strong affirmation, freq. in answers.

VI. 1. λέγε δῆ: note δῆ (*then*) with the inv., as freq. Cp. 7 A, 10 A, 12 D (*bis*), 13 E.

FIRST DEFINITION OF HOLINESS: 'Holiness is doing as I am now doing.' Socrates has endeavored to prepare the way for a definition of holiness by winning assent to the statement that there is in all cases of holiness a constant characteristic which is of the essence of holiness. His next step is to seek to arrive at that constant and essential notion. Euthyphro does not see the significance of the principle he has admitted, and hence adduces what could at best be only a particular exemplification of holiness instead of disclosing the essence of holiness, as requested. His failure is not, however, without value. Had he better apprehended the procedure of definition, he could not have expressed so naively

the popular notions which he 5 D entertained, and which are held by the unthinking even in our day. Before addressing himself to the proposed definition, Socrates expresses his disbelief of the legends which impute unworthy actions to the gods, and suggests that this may be the reason of his being brought to trial for impiety. Moreover, it is no uncommon thing to have the respondent offer particular instances in lieu of the required general definition. Fritzsche (*Proleg. ad Menon.*, p. 21, n. 6) cites as examples *Meno* 71 E, *Theaet.* 146 C, *Lach.* 190 E, *Hipp. Ma.* 287 E. Note that τοῖνυν introduces a definition, as in 6 E, 12 E.

4. τῷ ἀδικοῦντι . . . ἐξαμαρτάνοντι: the second part., with the dependent phrases ἢ περὶ φόνους . . . τοιούτων, explains ἀδικοῦντι; ἀδικεῖν merely implies that the defendant committed the deed, whereas ἐξαμαρτάνειν adds the notion of culpability. The language is rather formal. 5. ἢ τι ἄλλο: depends on περὶ, as does κλοπὰς.

ἐπεξιέναι, ἔάντε πατήρ ὢν τυγχάνη ἔάντε μήτηρ ἔάντε  
 ἄλλος | ὅστισοῦν, τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον· ἐπεὶ, E  
 ὦ Σώκρατες, θέασαι, ὥς μέγα σοι ἐρῶ τεκμήριον τοῦ  
 νομίμου ὅτι οὕτως ἔχει, ὃ καὶ ἄλλοις ἤδη εἶπον, ὅτι  
 10 ταῦτα ὀρθῶς ἂν εἴη οὕτω γιγνόμενα, μὴ ἐπιτρέπειν  
 τῷ ἀσεβοῦντι μηδ' ἂν ὅστισοῦν τυγχάνη ὢν· αὐτοὶ  
 γὰρ οἱ ἄνθρωποι τυγχάνουσι νομίζοντες τὸν Δία τῶν  
 θεῶν ἄριστον καὶ δικαιοτάτον, καὶ τοῦτον ὁμολογοῦσι  
 τὸν | αὐτοῦ πατέρα δῆσαι, ὅτι τοὺς υἱεῖς κατέπινεν οὐκ 6  
 15 ἐν δίκῃ, κἀκεῖνόν γε αὖ τὸν αὐτοῦ πατέρα ἐκτεμεῖν δι'  
 ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν, ὅτι τῷ πατρὶ

- 5 D 6. ἐπεξιέναι: expegetic inf., here, as usual, without the art. Cp. 11 A φιλεῖσθαι, *Meno* 80 A ναρκᾶν, *Phaedo* 61 A ποιεῖν; but *Phaedo* 92 A τὸ . . . εἶναι.  
 E 7. ἀνόσιον: in the pred., while τὸ ὄσιον, above, is subj. — ἐπεὶ: causal, GMT. 718. Cp. *Gorg.* 473 E οὐκ οἶε ἐξεληλέγχθαι, ὦ Σώκρατες, ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἂν φήσειεν ἀνθρώπων; ἐπεὶ ἐροῦ τινα τουτωνί. *Don't you think you have been refuted, Socrates, when you are driven to say things that no living man would say? For — why, ask any one of those here present!*  
 8. τοῦ νομίμου ὅτι οὕτως ἔχει: prolepsis, HA. 878. τὸ νόμιμον is almost identical with τὸ ὄσιον, as the verb νομίζειν expresses the attitude of the orthodox believer (see note on 3 B, above). Cp. *Phaedo* 108 A ἀπὸ τῶν ὀσίων τε καὶ νομίμων τῶν ἐνθάδε τεκμαιρόμενος λέγω; *Legg.* 861 D οὐ γὰρ ἂν νόμιμον οὐδ' ὄσιον ἂν εἴη. Euthyphro reverts to 5 E νομίμον in νομίζοντες, l. 12.  
 9. ὅτι ταῦτα ὀρθῶς ἂν εἴη: depends on εἶπον, 'I told others too ere now that this would be right if done in this manner' (οὕτω γιγνόμενα, cond., GMT. 472, 841). 10. μὴ ἐπιτρέπειν: sc. ἀσεβεῖν, explains οὕτως ἔχει.  
 14. κατέπινεν οὐκ ἐν δίκῃ: 6 'gulped down, and unjustly, too,' imperf. of repeated action. οὐκ ἐν δίκῃ is an emphatic ἀδίκως, receiving further stress from its position. The drastic κατέπινεν is a quot. from Hes. *Theog.* 459 καὶ τοὺς μὲν κατέπινε μέγας Κρόνος. Cronus' swallowed his children, because he knew that his son was destined to be the ruler of heaven and earth. 15. κἀκεῖνόν γε αὖ: αὖ, in turn. The story is told by Hes. *Theog.* 154 ff. Uranus feared his sons, the Titans, and thrust them into Tartarus. Cronus lay in wait for him, and mutilated him with a sickle.



ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩ. Ἄρα γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν, οὐνεκα τὴν  
20 γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδάν τις περὶ τῶν  
θεῶν λέγῃ, δυσχερῶς πως ἀποδέχομαι; διὸ δὴ, ὡς  
ἔοικε, φήσῃ τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ σοὶ

- 6 A 17. αὐτοὶ . . . περὶ ἐμοῦ: 'they express opinions inconsistent with each other in approving the actions of the gods and condemning mine.' The fifth century B.C. was a period of transition. The foundations of the old faith were crumbling, and a moralized creed was supplanting it. Xenophanes and Pindar had been aware of the unworthy character of the gods, as portrayed in the mythology, and had protested against the myths. Aeschylus set himself to reinterpret them in a sense conformable to his higher moral ideal. Sophocles remained neutral, and Euripides seems to have favored now the old, now the newer creed. Aristophanes carped at the new, without supporting the old. Among the men of greatest enlightenment, Socrates and Plato mark the virtual overthrow of the old polytheism. The multitude, however, seem to have been but lightly touched by the reformation. Euthyphro, as a man of the people, does not question the traditional faith. See Gomperz, *Griech. Denker*, II. 1 ff. Cp. the interesting discussion in Auct. *ad Herenn.* 2. 25. 39. 20. ὅτι τὰ τοιαῦτα: note the hyperbaton, HA. 1062. 6 A 21. δυσχερῶς πως ἀποδέχομαι: *I scruple to accept*; for this sense of *δυσχερῶς*, see *Polit.* 294 A ἔμελλον γὰρ σε διερωτήσῃν ταῦτα πότερον ἀποδέχῃ πάντα, ἢ τι καὶ δυσχεραίνεις τῶν λεχθέντων and Eur. *Med.* 733 μὴν οὐ πέποιθας; ἢ τί σοι τὸ δυσχερές; In such connections *πως*, as the adv. to the indef. pron. *τις*, limits its adv., and here renders it more emphatic; see note on οὐ πάνυ τι, 2 B. The early Christian Fathers inveighed passionately against the immoralities imputed in Greek mythology to the supreme gods; but they added nothing to the protests of the ancient Greeks themselves (cp. Plat. *Rep.* 377 E ff., 408 C; Isocr. 11. 38 and Eur. *passim*). Eur. (*fr.* 294. 7) made bold to say εἰ θεοὶ τι δρώσιν αἰσχρόν, οὐκ εἰσὶν θεοί, *If gods do aught that's base, no gods are they*. Cp. *Rep.* 408 C ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ παρθόμεθα αὐτοῖς ἀμφοτέρω, ἀλλ' εἰ μὲν θεοῦ (*sc. νῆος*) ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής, εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ. 22. εἰ καὶ σοὶ κτλ.: note the redundancy of expression. Where two persons are juxtaposed, καί is often placed with

ταῦτα ξυνδοκεῖ τῷ εὖ | εἰδότι περὶ τῶν τοιούτων, ἀνάγκη δὴ, ὡς ἔοικε, καὶ ἡμῖν ξυγχωρεῖν. τί γὰρ καὶ  
 25 φήσομεν, οἳ γε αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; ἀλλὰ μοι εἰπὲ πρὸς Φιλίου, σὺ ὡς ἀληθῶς ἡγεῖ ταῦτα οὕτως γεγονέναι;

ΕΥΘ. Καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

30 ΣΩ. Καὶ πόλεμον ἄρα ἡγεῖ σὺ εἶναι τῷ ὄντι ἐν τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ

- 6 A each, as in rel. clauses with *ὅσπερ* and *ὥσπερ*. Here the *ξυν-* in *ξυνδοκεῖ* further reënforces *καί* . . . *καί*. Cp. *Polit.* 277 A δὲ δὲ μὴ σοὶ μόνῳ ταῦτα, ἀλλὰ καὶ μοι μετὰ σοῦ κοινῇ συνδοκεῖν. Note reduplication of the neg., 4 D above, of *γε*, 13 E, and of *αὖ*, 14 E. See Frohberger, *Lys.* 14. 24 (App.); 19. 4 (App.). On *ἡμῶν* = *ἐμοί*, see GS. 54.
- B 24. τί γὰρ καὶ φήσομεν: *indeed, what am I to say?* See note on 3 A, l. 4. 25. αὐτοί: prob. goes with *εἰδέναι*, though it may belong to *ὁμολογοῦμεν*. — *μηδὲν εἰδέναι*: we might have expected *οὐδὲν* acc. to HA. 1024, G. 1611; but see GMT. 685. Cp. 12 B αἰδέσθαι δὲ μηδὲν. 26. ἀλλά: 'nay,' freq. with *imv.* Cp. 14 D. — *πρὸς Φιλίου*: *sc.* Διός, 'by Zeus, patron god of friendship.' As here, *Gorg.* 500 B, 519 E. Cp. *Phaedr.* 234 E πρὸς Διὸς φίλιον. — ὡς ἀληθῶς: ὡς in this connection seems to be the abl. of the art., and ὡς ἀληθῶς almost = *τῇ ἀληθείᾳ*. But see Krüger, *Gr. Sprachl.* 69. 63. 8. Schanz gives the formula ἀληθῶς: ὡς 6 ἀληθῶς :: ἀληθείᾳ: τῇ ἀληθείᾳ. He also notes that Plato, who affected the phrase, ceased to employ it in his latest works (*Phil.*, *Pol.*, *Tim.*, *Legg.*), but used ἀληθῶς with ἀληθείᾳ and τῇ ἀληθείᾳ instead. 29. ἃ οἱ πολλοὶ οὐκ ἴσασιν: as μάντις, Euthyphro lays claim to recondite knowledge of things divine not shared by the *profanum vulgus*. His source of information was doubtless the Orphic writings (see Isocr. 11. 38 f., Lobeck, *Aglaophamus* 1. 602). 30. καὶ . . . καὶ . . . τε . . . καί: the *καί* before πόλεμον is continuative; *τε* after λέγεται is correlative with the next *καί*; and *τε* in τὰ τε ἄλλα is correlative with καὶ δὴ καί. — ἄρα: for postponement of ἄρα, cp. *Gorg.* 472 D, 476 A (*bis*). — τῷ ὄντι: *in reality*. HA. 779 b. This formula alone, as Schanz has shown, occurs in Plato's earliest works, and in the latest works gives place to ὄντως, with which it alternates in the intermediate group of dialogues.

μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν  
 ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τά τε | ἄλλα C  
 ἱερὰ ἡμῖν καταπεποίκιλται, καὶ δὴ καὶ τοῖς μεγάλοις  
 35 Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικι-  
 λμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτα ἀληθῆ  
 φῶμεν εἶναι, ὦ Εὐθύφρων;

6 B 33. καὶ . . . καταπεποίκιλται :  
 we might have expected οἷοις  
 after καί to conform to οἷα above ;  
 but Plato begins here to break  
 with his first constr., which he  
 wholly abandons at καὶ δὴ καί.  
 Cp. *Rep.* 378 C πολλοῦ δὲ γιγαν-  
 τομαχίας τε μυθολογητέον αὐτοῖς  
 καὶ ποικιλτέον, καὶ ἄλλας ἐχθρας  
 πολλὰς καὶ παντοδαπὰς θεῶν τε  
 καὶ ἡρώων πρὸς συγγενεῖς τε καὶ  
 οἰκείους αὐτῶν. κατα- suggests  
 that the ornamentation is ex-  
 tensive and thoroughly done.  
 — ἀγαθῶν : slightly ironical.

C 34. ἱερὰ : means 'sacred ob-  
 jects' in general, not temples, as  
 some have understood it. This  
 is shown by the collocation τά  
 τε ἄλλα ἱερὰ . . . καὶ δὴ καί . . .  
 ὁ πέπλος. — καὶ δὴ καί : see note  
 on 2 D. — τοῖς μεγάλοις Παναθη-  
 ναίοις : for the dat., see H.A. 782 ;  
 G. 1192 ; B. 385. The festival  
 of the Panathenaea was the most  
 ancient and most important held  
 at Athens. It was celebrated  
 yearly, but from the time of  
 Pisistratus the Great Panathe-  
 naea were held in the third year  
 of every Olympiad, in the month  
 of Hecatombaeon (July-August).  
 The occasion commemorated the  
 union of Attica under Theseus,

and was sacred to Athene, the 6 C  
 patron deity of Athens, on whose  
 traditional birthday, the 28th of  
 the month, the festivities culmi-  
 nated in a grand procession to  
 the Acropolis. The representa-  
 tion of this procession on the  
 frieze of the Parthenon is justly  
 celebrated. All the free inhab-  
 itants of the city participated in  
 it, and escorted to the temple  
 of the goddess on the Acropolis  
 the splendid saffron-colored robe,  
 the *peplus*. This garment had  
 been begun nine months before  
 by four virgins (*ἀορηφόροι*), and  
 was richly embroidered by skill-  
 ful maidens and matrons (*ἐργασ-  
 τῖναι*) with representations of  
 the battle of the Giants and other  
 scenes in which the goddess fig-  
 ured prominently. The *peplus*  
 was carried at the head of the  
 procession, spread on yards as a  
 sail for a ship, which was moved  
 on wheels, and was then draped  
 about the statue of Athene Polias  
 in the Erechtheum. See Frazer's  
*Pausanias* 2. 574. 36. ἀνάγε-  
 ται : ἀνα- because the Acropolis,  
 as its name implies, is high  
 ground; ἄγεται because of the  
 procession accompanying the  
 peplus. Cp. also *Rep.* 327 A.

ΕΥΘ. Μὴ μόνον γε, ὦ Σώκρατες· ἀλλ' ὅπερ ἄρτι  
εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, εἴανπερ βούλη, περὶ  
40 τῶν θείων διηγήσομαι, ἃ σὺ ἀκούων εἶ οἶδ' ὅτι  
ἐκπλαγήσει.

VII. ΣΩ. Οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μέν  
μοι εἰς αὐθις ἐπὶ σχολῆς διηγήσει· νυνὶ δέ, ὅπερ  
ἄρτι σε ἠρόμην, πειρῶ σαφέστερον εἰπεῖν. οὐ γάρ  
με, | ὦ ἑταῖρε, τὸ πρότερον ἱκανῶς ἐδίδαξας ἐρωτή- D  
5 σαντα τὸ ὅσιον, ὅτι ποτ' εἶη, ἀλλὰ μοι εἶπες, ὅτι  
τοῦτο τυγχάνει ὅσιον ὄν, ὃ σὺ νῦν ποιεῖς, φόνου  
ἐπεξίων τῷ πατρί.

ΕΥΘ. Καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκρατες.

ΣΩ. Ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρον, καὶ ἄλλα  
10 πολλά φῆς εἶναι ὅσια.

ΕΥΘ. Καὶ γὰρ ἔστιν.

ΣΩ. Μέμνησαι οὖν, ὅτι οὐ τοῦτό σοι διεκελευόμην,  
εἶν τι ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο  
αὐτὸ τὸ εἶδος, ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν; ἔφησθα

6 C 38. μὴ μόνον <sc. ταῦτά> γε γήσει. 2. διηγήσει: jussive fut., 6 C  
<sc. φαθί>: μὴ is deprecatory, HA. 844; G. 1265; B. 583, N. 1;  
RD. § 136; for μὴ μόνον γε . . . GMT. 69. 5. ὅτι ποτ' εἶη: see note D  
ἀλλά, see RD. § 157. — ἄρτι: on 3 D. 8. ἔλεγον: GMT. 57.  
refers to 6 B. 39. περὶ τῶν 9. ἀλλὰ γάρ: introduces an ob-  
θείων: here almost = περὶ τῶν jection; γάρ is not *for*, HA. 1050.  
θεῶν, which text is implied in the 4 d; B. 441, N. 2; RD. § 147.  
Armenian Version. 40. εἶ οἶδ' The collocation is common. Cp.  
ὅτι: certainly, HA. 1049. 1 a. 9 C, 14 B. 14. εἶδος . . . ἰδέα: see  
Here εἶ οἶδα is parenthetical, note on 5 D. Here the terms are  
and ὅτι is superfluous. Cp. evidently identical in meaning.  
*Apol.* 37 B ὃν εἶ οἶδ' ὅτι κακῶν It is the notion that is desired, —  
όντων and Dem. 9. 1 πάντων the conception, or the essential  
οἶδ' ὅτι φησάντων γ' ἂν, and see characteristic in virtue of which  
Frohberger on Lys. 13. 9 (App.). things are, and are called, what  
VII. 1. οὐκ ἂν θαυμάζοιμι: *I they are. Here ἐκείνο αὐτὸ τὸ*  
*should not be surprised.* Note that εἶδος and ταύτην . . . αὐτήν . . .  
Socrates does *not* deny ἐκπλα- τὴν ἰδέαν, below, l. 18, have no

15 γάρ που μιᾷ ιδέᾳ τά τε ἀνόσια ἀνόσια εἶναι καὶ τὰ |  
 ὅττι ὅσια· ἥ οὐ μνημονεύεις; E

ΕΥΘ. Ἐγώ γε.

ΣΩ. Ταύτην τοίνυν με αὐτὴν διδάξον τὴν ιδέαν,  
 τίς ποτέ ἐστίν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμε-  
 20 νος αὐτῇ παραδείγματι, ὃ μὲν ἂν τοιοῦτον ᾦ, ὧν ἂν ἡ  
 σὺ ἡ ἄλλος τις πράττη, φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ  
 τοιοῦτον, μὴ φῶ.

ΕΥΘ. Ἄλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω  
 σοι φράσω.

25 ΣΩ. Ἀλλὰ μὴν βούλομαί γε.

- 6 D reference to hypostatized Ideas (see note on 5 D), but αὐτός marks the notion as at once *essential* and by itself, that is, *distinguished from all else*. becomes the absolutely real. 6 E  
 This is the foundation for the traditional *Theory of Ideas*. Good instances of the technical use of παράδειγμα are *Parm.* 132 D, *Rep.* 472 C, and *Tim.* 28 A; but the untechnical meaning may be found in any dialogue, as e.g. *Legg.* 630 C. Note that ἐκείνην and αὐτῇ refer to the same object, RD. § 49. Usually ἐκείνος is employed for second mention, as in 14 D, but instances of the reverse order are not infrequent. Cp. Frohberger on *Lys.* 14. 28 (App.). For constr. of παραδείγματι, see HA. 777 a. 20. ὧν: for τούτων ᾧ, HA. 996; G. 1032. 24. φράσω: 'will declare, make clear.' Cp. 10 A ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι and 6 C πειρῶ σαφέστερον εἰπεῖν. 25. ἀλλὰ μὴν . . . γε: 'but, indeed, I do wish.'  
 E 19. εἰς ἐκείνην ἀποβλέπων κτλ.: looking to it and employing it as a model. ἀποβλέπω in untechnical language means 'to have regard to,' 'to glance at'; cp. *Phaedo* 115 C, *Symp.* 220 E. Here the notion is only a norm serviceable as a test to insure correct thinking. Cp. *Gorg.* 474 D τί δὲ τόδε; τὰ καλὰ πάντα . . . εἰς οὐδὲν ἀποβλέπων καλεῖς ἐκάστοτε καλὰ; 'But, sir, — all objects of beauty, do you not look to some model and so pronounce them beautiful on each occasion?' See also *Gorg.* 503 D, *Meno* 72 C. But the figure of the παράδειγμα played a large part in Plato's thought. For him the object of thought and 'being' or 'reality' are of necessity identical; hence, by a natural inference, the norm of true thinking becomes the absolutely real. 6 E  
 This is the foundation for the traditional *Theory of Ideas*. Good instances of the technical use of παράδειγμα are *Parm.* 132 D, *Rep.* 472 C, and *Tim.* 28 A; but the untechnical meaning may be found in any dialogue, as e.g. *Legg.* 630 C. Note that ἐκείνην and αὐτῇ refer to the same object, RD. § 49. Usually ἐκείνος is employed for second mention, as in 14 D, but instances of the reverse order are not infrequent. Cp. Frohberger on *Lys.* 14. 28 (App.). For constr. of παραδείγματι, see HA. 777 a. 20. ὧν: for τούτων ᾧ, HA. 996; G. 1032. 24. φράσω: 'will declare, make clear.' Cp. 10 A ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι and 6 C πειρῶ σαφέστερον εἰπεῖν. 25. ἀλλὰ μὴν . . . γε: 'but, indeed, I do wish.'

SECOND DEFINITION: 'What is agreeable to the gods is holy; what is not, is unholy.'

ΕΥΘ. Ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ δὲ μὴ | προσφιλὲς ἀνόσιον. 7

ΣΩ. Παγκάλως, ὦ Εὐθύφρον, καὶ ὡς ἐγὼ ἐζήτουν ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι 30 ἀληθές, τοῦτο οὐπω οἶδα, ἀλλὰ σὺ δῆλον ὅτι ἐπεκδιδάξεις, ὥς ἔστιν ἀληθὴ ἃ λέγεις.

ΕΥΘ. Πάνυ μὲν οὖν.

VIII. ΣΩ. Φέρε δὴ, ἐπισκεψώμεθα, τί λέγομεν. τὸ μὲν θεοφιλὲς τε καὶ ὁ θεοφιλὴς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς καὶ ὁ θεομισῆς ἀνόσιος· οὐ ταῦτόν δ' ἐστίν, ἀλλὰ τὸ ἐναντιώτατον τὸ ὅσιον τῷ ἀνοσίῳ· 5 οὐχ οὕτως (εἴρηται);

ΕΥΘ. Οὕτω μὲν οὖν.

ΣΩ. Καὶ εἶ γε φαίνεται εἰρησθαι; |

6 E 27. μή: HA. 1026; G. 1613;  
7 A B. 431. I. 28. παγκάλως: καλῶς  
and similar words are oftenest  
used to express approval of the  
substance of a statement, as 9 E,  
12 E, and 15 C, below, *Prot.*  
352 D, *Phaedo* 79 D, and *Gorg.*  
454 D, where καλῶς = ὀρθῶς or  
ἀληθῶς. Here, however, it is  
intended merely to commend the  
form of the definition, though  
it later proves untenable (cp.  
εἰ μέντοι ἀληθές). Euthyphro  
avoids his previous error of de-  
fining an universal by a particular;  
but, as we shall presently see, he  
is now guilty of what logicians call  
the erroneous conversion of an  
universal proposition. 30. ἐπεκ-  
διδάξεις: 'you will follow up and  
complete your evidence that  
what you say is true.' Con-  
trast δίδασκον, l. 18. Cp. *Prot.*  
328 E.

VIII. 1. τί λέγομεν: cp. τί 7 A  
λέγει, 9 E. The question asked is  
*whether what is said be true or  
false*; cp. the phrases, τί λέγειν  
'to speak truth,' οὐδὲν λέγειν, 'to  
say what is not true,' and *Hipp.*  
*Ma.* 296 A ὡς φοβοῦμαι, τί ποτ'  
αὖ λέγομεν, 'I am greatly con-  
cerned whether what we now  
say be true or false.' Probably  
τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου,  
10 C, is to be understood in the  
same sense. 3. ταῦτόν . . .  
τὸ ἐναντιώτατον: both words in  
pred., but the former regularly  
has the art., the latter often, esp.  
when, as here, it = *the diametri-  
cal opposite*; cp. πᾶν τοῦναντίον,  
5 D. Note the postponement of  
δέ to third place, possibly to avoid  
οὐ δέ, as Schanz suggests, though  
the combination does occur, as  
*e.g. Rep.* 328 C. 5. οὐχ οὕτως  
(εἴρηται); cp. 5 D.

ΕΥΘ. Δοκῶ, ὦ Σώκρατες. [εἴρηται γάρ.] B

ΣΩ. Οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύ-  
 10 φρον, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἐστὶν ἐν  
 αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται;

ΕΥΘ. Εἴρηται γάρ.

ΣΩ. Ἐχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἡ περὶ τίνων  
 διαφορὰ πρὶν; ὧδε δὲ σκοπῶμεν. ἄρ' ἂν εἰ διαφε-  
 15 ροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ, ὁπότερα πλείω,  
 ἡ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ  
 ὀργίζεσθαι ἀλλήλοις, ἡ ἐπὶ λογισμὸν ἐλθόντες περὶ  
 γε τῶν τοιούτων ταχὺ ἂν | ἀπαλλαγεῖμεν; C

ΕΥΘ. Πάνυ γε.

20 ΣΩ. Οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος  
 εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ παυ-  
 σαίμεθ' ἂν τῆς διαφορᾶς;

7 B 8. δοκῶ: here = δοκεῖ μοι, *it seems so to me*. There are numerous examples; as, e.g., *Rep.* 473 D, 554 B. The Greek tended strongly to use pers. expressions for impers. See note on 14 B. 10. ἀλλήλοις: HA. 772; G. 1175; B. 392. Contrast HA. 748; G. 1117; B. 362. 1. 12. εἴρηται γάρ: in 6 A ff. γάρ is often thus used in brief answers. Cp. καὶ γὰρ ἔστιν 6 D. 13. ἔχθραν δὲ καὶ ὀργάς: noteworthy, because such expressions are usually assimilated to the same number; here ὀργαί are probably conceived as particular outbursts of passion resulting from the disposition, ἔχθρα. Cp. Eur. *Med.* 1150 ὀργὰς ἀφῆρει καὶ χόλον νεάνιδος. 14. ἄρ' ἂν... ἂν: for repetition of ἂν, see HA. 864; G. 1312; B. 439, N. 2;

GS. 467. 15. ὁπότερα πλείω: 7 B plur., because several aggregates are compared, and the decision is reached by reducing them to number. 17. ἡ: does not here introduce the second part of a double question proper. We should say, 'should we not rather,' etc. The second clause excludes the first. — περὶ γε: for position of γε, see HA. 1037. 1 a. 20. περὶ τοῦ μείζονος καὶ ἐλάττονος: the terms are correlates and together make out the single notion, *size*; hence the art. is not repeated. So in l. 25, περὶ τοῦ βαρυτέρου τε καὶ κονφοτέρου, i.e. *weight*, 8 D περὶ τῶν δικαίων καὶ ἀδίκων. When the art. is repeated the substantives are viewed as independent of each other, or they may be contrasted.

ΕΥΘ. Ἔστι ταῦτα.

ΣΩ. Καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι,  
25 περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖ-  
μεν ἄν;

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα  
κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις  
30 εἶμεν καὶ ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοί ἐστιν,  
ἀλλ' ἐμοῦ λέγοντος | σκόπει, εἰ τάδε ἐστὶ τό τε δίκαιον D  
καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ  
κακόν. ἄρα οὐ ταῦτά ἐστιν, περὶ ὧν διενεχθέντες καὶ  
οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ  
35 ἀλλήλοις γιγνόμεθα, ὅταν γινώμεθα, καὶ ἐγὼ καὶ σὺ  
καὶ οἱ ἄλλοι ἄνθρωποι πάντες;

ΕΥΘ. Ἄλλ' ἔστιν αὕτη ἡ διαφορά, ὦ Σώκρατες,  
καὶ περὶ τούτων.

ΣΩ. Τί δὲ οἱ θεοί, ὦ Εὐθύφρων; οὐκ εἴπερ τι δια-  
40 φέρονται, διὰ ταῦτα διαφέρουσιν ἄν;

7<sup>C</sup> See Krüger, 58. 2. 1; RD. § 237. abs., see τόδε δέ σου ἐνενόησα 7<sup>C</sup>  
Note 9 C τὸ ὅσιον καὶ μὴ, 15 E τά ἅμα λ' ἔγοντος, 9 C. — τό τε δίκαιον D  
τε ὅσιον καὶ μὴ, 12 E τά τε εὐσεβὴ καὶ κακόν: in appos. with  
καὶ ὅσιον καὶ τὰ μὴ. 22. τῆς δια- τάδε. For the omission of the  
φορᾶς: HA. 748; G. 1117; B. art., see note above on l. 20. Cp.  
362. 1. *Gorg.* 450 D οἶον ἢ ἀριθμητικὴ καὶ λογιστικὴ καὶ γεωμετρικὴ καὶ  
24. τὸ ἰστάναι: *weighing*. πεπτεντικὴ γε καὶ ἄλλαι πολλὰ  
Usually the verb has some addi- τέχναι. For the thought, cp. *Alc.*  
tion, such as ζυγῶ, ἐπὶ ζυγοῦ, ἐν *Z.* 111 E ff. 35. ὅταν γινώμεθα:  
τῷ ζυγῷ, or σταθμῷ. As here, not quite, but almost = ἐκάστοτε.  
Ar. *Pax*, 1249. 28. περὶ τίνος The limitation is important, since  
δὲ . . . καὶ ἐπὶ τίνα κρίσιν: HA. it is quite possible to differ with-  
1012; G. 1601. The phrase ἐπὶ out hatred. 37. αὕτη: in the  
τίνα κρίσιν = ἐπὶ τίνος κρίσιν by pred. and = τοιαύτη. 39. τί δὲ  
a transference quite common in οἱ θεοί: 'but what of the  
Lat.; cp. *ob eam iram*, Livy gods?' Cp. τί δὲ ἡ ναυπηγοῦς  
21. 52, and similar examples. ὑπηρετικὴ; 13 D, and *Apol.* 25 A  
31. ἐμοῦ λέγοντος: for the gen.



ΕΥΘ. Πολλὴ ἀνάγκη.

ΣΩ. Καὶ τῶν θεῶν ἄρα, ὦ γενναῖε | Εὐθύφρων, Ε  
ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ  
καλὰ καὶ αἰσχροὶ καὶ ἀγαθὰ καὶ κακά· οὐ γὰρ ἂν που  
45 ἐστασίαζον ἀλλήλοις, εἰ μὴ περὶ τούτων διεφέροντο·  
ἦ γάρ;

ΕΥΘ. Ὅρθως λέγεις.

ΣΩ. Οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ  
καὶ δίκαια, ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων  
50 μισοῦσιν;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ταῦτά δέ γε, ὥς σὺ φῆς, οἱ μὲν δίκαια ἡγοῦν-  
ται, οἱ δὲ ἄδικα· περὶ ἃ καὶ ἀμφισβητοῦντες | στα- 8  
σιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις. ἄρα οὐχ οὕτω;

55 ΕΥΘ. Οὕτω.

ΣΩ. Ταῦτ' ἄρα, ὥς ἔοικεν, μισεῖται ὑπὸ τῶν θεῶν  
καὶ φιλεῖται, καὶ θεομισῇ τε καὶ θεοφιλεῖται ταῦτ' ἂν εἴη.

7 D τί δὲ οἱ βουλευταί; τί δέ here is  
akin to the usage seen in 4 A  
and 8 B. Cp. also τί δὲ δή, 14 A.  
— εἵπερ τι διαφέρονται: note the  
restriction, which is regular with  
εἵπερ; it implies disbelief of the  
alleged dissensions among the  
gods. Cp. the clauses with εἵπερ  
in 8 DE. The clause states the  
general hypothesis, and διαφέ-  
ρουντ' ἂν is the apod. of a  
particular ideal supposition, not  
expressed, which is based upon  
it. Cp. *Apol.* 29 D. See note  
on ταῦτ' ἂν εἴη, 8 A.

41. πολλὴ ἀνάγκη: Plato is  
fond of reënforcing ἀνάγκη, in  
the manner of colloquial speech,  
with such words as ἅπαντα (*Rep.*  
381 C), πάντα (*Phaedo* 67 A), and

μεγάλῃ (*Rep.* 485 E), besides 7 D  
πολλή, which occurs most freq.  
43. ἄλλοι ἄλλα: HA. 704 a. E  
46. ἦ γάρ; 'is it not so?'  
52. ταῦτά δέ γε: γε belongs to  
ταῦτά, yielding its normal posi-  
tion to δέ. Other instances of  
δέ γε are 10 E, 13 B, 14 A.  
57. ταῦτ' ἂν εἴη: for accent of 8 A  
ταῦτ', see HA. 107; G. 120.  
The opt. is potential; the defer-  
ential hesitation is assumed in  
the interest of urbanity, not to  
express a real doubt. Cp. 13 D  
ὑπερηφανή τις ἂν, ὥς ἔοικεν, εἴη  
θεοῖς; 14 C ἐπιστήμη ἄρα αἰτή-  
σεως καὶ δόσεως θεοῖς ὁσιότης ἂν  
εἴη; 14 E ἐμπορικὴ ἄρα τις ἂν  
εἴη. On this use of the potential  
opt., see GS. 434-436. The

ΕΥΘ. Ἐοικεν.

ΣΩ. Καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὧ  
60 Εὐθύφρων, τούτῳ τῷ λόγῳ.

ΕΥΘ. Κινδυνεύει.

ΙΧ. ΣΩ. Οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὧ θαν-  
μάσιε. οὐ γὰρ τοῦτό γε ἡρώτων, ὃ τυγχάνει ταῦτόν  
ὄν ὁσιόν τε καὶ ἀνόσιον· ὃ δ' ἂν θεοφιλὲς ᾖ, καὶ  
θεομισές ἐστιν, ὥς ἔοικεν. ὥστε, ὧ Εὐθύφρων, ὃ σὺ  
5 νῦν ποιεῖς τὸν | πατέρα κολάζων, οὐδὲν θαυμαστόν, B  
εἰ τοῦτο δρῶν τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ  
Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν Ἥφαιστῳ  
φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν· καὶ εἴ τις ἄλλος τῶν θεῶν  
ἕτερος ἑτέρῳ διαφέρεται περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ  
10 τὰ αὐτά.

8 A tone of diffident question or as-  
sertion is peculiarly appropriate  
to Socrates, since he professes to  
seek instruction from Euthyphro.

60. τούτῳ τῷ λόγῳ: 'on this  
view'; others understand, 'acc.  
to your definition.' λόγος clearly  
= 'definition' in 9 D. The  
opinion is not adopted by  
Socrates, and contradicts 7 A.  
61. κινδυνεύει: see note on 2 C.

ΙΧ. 2. ὃ τυγχάνει κτλ.: 'that  
which, while self-identical, is holy  
as well as unholy'; cp. 5 D, 7 A.  
Here ταῦτόν ὄν go together, and  
the ὄν usual with τυγχάνει is  
omitted, on which see HA.  
984 a; GMT. 902. 3. ὃ δ' ἂν  
θεοφιλὲς ᾖ: HA. 914 B; G. 1431;  
GMT. 532. 4. ὥστε: conse-  
B quently; cp. 9 C. 6. τοῦτο  
δρῶν: just as οὔτος (cp. 7 B  
καὶ τοῦτο εἴρηται) and οὕτω (cp.  
9 D εἰ τοῦτο ὑποθέμενος οὕτω

. . . διδάξεις) are used in refer- 8 B  
ring to that which has just been  
described, so too δρᾶν resumes  
the verb, as we use 'do'; τοῦτο  
(or αὐτό) δρᾶν is the standing  
phrase for 'to do so.' See  
Morris on Thucyd. 5. 2. Note  
ποιεῖν in ὃ σὺ νῦν ποιεῖς τὸν  
πατέρα κολάζων, l. 5, and δρᾶν  
in τίς ἐστιν ὁ ἀδικῶν καὶ τί δρῶν,  
8 D. 8. τῇ δὲ Ἥρᾳ ἐχθρόν: Hera  
cast her son Hephaestus from  
Olympus into Oceanus because  
he was born lame; he, in revenge,  
sent her a golden throne with  
secret chains with which she was  
bound when she sat upon it. See  
Hom. Σ 394-405, Pausan. 1. 20. 2.  
Allusion is made to the legend  
also in *Rep.* 378 D. 9. καὶ ἐκέ-  
νοις: sc. τοῦτο δρῶν τῷ μὲν φίλον  
ποιεῖς τῷ δὲ ἐχθρόν. Here εἴ τις  
ἄλλος implies a plurality of gods;  
hence the plural.

ΕΥΘ. Ἀλλ' οἶμαι, ὦ Σώκρατες, περί γε τούτου τῶν  
θεῶν οὐδένα ἕτερον ἐτέρῳ διαφέρεισθαι, ὥς οὐ δεῖ δίκην  
διδόναι ἐκείνῳ, ὃς ἂν ἀδίκως τινὰ ἀποκτείνῃ.

ΣΩ. Τί δέ; ἀνθρώπων, ὦ Εὐθύφρων, ἤδη τινὸς  
15 ἤκουσας ἀμφισβητοῦντος, ὥς τὸν ἀδίκως | ἀποκτείν- C  
ναντα ἢ ἄλλο ἀδίκως ποιοῦντα ὅτιοῦν οὐ δεῖ δίκην  
διδόναι;

ΕΥΘ. Οὐδὲν μὲν οὖν παύονται ταῦτα ἀμφισβη-  
τοῦντες καὶ ἄλλοι καὶ ἐν τοῖς δικαστηρίοις. ἀδι-  
20 κούντες γὰρ πάμπολλα, πάντα ποιοῦσι καὶ λέγουσι  
φεύγοντες τὴν δίκην.

ΣΩ. Ἡ καὶ ὁμολογοῦσιν, ὦ Εὐθύφρων, ἀδικεῖν, καὶ  
ὁμολογοῦντες ὅμως οὐ δεῖν φασὶ σφᾶς διδόναι δίκην;

8 B 12. ἕτερον ἐτέρῳ κτλ.: 'main-  
tain, in opposition one to an-  
other, that he ought not.' For  
the dat., see HA. 772; G. 1175;  
B. 392. 2. Cp. ἀμφισβητοῦντος,  
ὥς . . . οὐ δεῖ, l. 15, and l. 26  
λέγειν οὐδ' ἀμφισβητεῖν, ὥς οὐχί.  
The phrases are treated like ordi-  
nary verbs of denying (HA.  
1029 a) and approximate, as the  
last-quoted passage shows, to  
simple indir. disc. 13. ἐκείνῳ, ὃς  
ἂν: see note on ὃ δ' ἂν θεοφιλὲς  
ἥ 8 A. Cp. also 9 AD. — ἀδίκως:  
Euthyphro is begging the ques-  
C tion. 18. οὐδέν: a strengthened  
οὐ, HA. 719 b; G. 1060; RD. § 6.  
— μὲν οὖν: *immo vero*, corrective.  
— ἀμφισβητοῦντες: HA. 981;  
G. 1580; B. 660. 20. πάντα  
ποιοῦσι: like πᾶν ποιεῖν, freq.  
implies unscrupulousness; cp.  
πανούργος, πανουργεῖν. 21. φεύ-  
γοντες: conative, HA. 825; G.  
12, 5; B. 523. Cp. *Apol.* 38 D.

The verb has not its technical 8 C  
meaning of 'being a defendant.'  
See *Gorg.* 479 B. 22. ὁμολογοῦσιν  
. . . ἀδικεῖν: usually ἀδικοῦντες;  
the inf. here probably because of  
the following part., HA. 981;  
G. 1581; B. 660. 1 N. Cp.  
Arist. *Rhet.* 1358<sup>b</sup> 30 ff. *περὶ μὲν*  
*γὰρ τῶν ἄλλων ἐνίοτε οὐκ ἂν*  
*ἀμφισβητήσαιεν, οἷον ὁ δικαζόμε-*  
*νος ὥς οὐ γέγονεν ἢ οὐκ ἔβλαψεν·*  
*ὅτι δ' ἀδικεῖ, οὐδέ ποτ' ἂν ὁμολο-*  
*γήσειεν· οὐδὲν γὰρ ἂν ἔδει δίκης.*  
*About the rest sometimes they*  
*would not enter denial, e.g., the*  
*defendant would not deny that*  
*the thing had occurred, or that*  
*he had dealt the blow; but he*  
*would never admit that he was*  
*in the wrong.* See, however,  
Auct. *ad Herenn.* 2. 16. 24.  
23. οὐ δεῖν φασί: accent and  
position mark φασί for empha-  
sis; the normal order occurs, l.  
28, *ου φασιν ἀδικεῖν.*

ΕΥΘ. Οὐδαμῶς τοῦτό γε.

25 ΣΩ. Οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι. τοῦτο γάρ, οἶμαι, οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν, ὥς οὐχί, εἴπερ ἀδικοῦσί γε, | δοτέον δίκην· ἀλλ', οἶμαι, D οὐ φασιν ἀδικεῖν. ἦ γάρ;

ΕΥΘ. Ἀληθῆ λέγεις.

30 ΣΩ. Οὐκ ἄρα ἐκεῖνό γε ἀμφισβητοῦσιν, ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι δίκην· ἀλλ' ἐκεῖνο ἴσως ἀμφισβητοῦσι, τὸ τίς ἐστιν ὁ ἀδικῶν καὶ τί δρῶν καὶ πότε.

ΕΥΘ. Ἀληθῆ λέγεις.

35 ΣΩ. Οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν, εἴπερ στασιάζουσιν περὶ τῶν δικαίων καὶ ἀδίκων, ὥς ὁ σὸς λόγος, καὶ οἱ μὲν φασιν ἄλλους ἀδικεῖν, οἱ δὲ

- 8 C 25. οὐκ ἄρα πᾶν κτλ.: 'there is, then, one thing at least they dare not say.' There is here a play on the literal and derivative senses of πᾶν ποιεῖν, the more evident because ποιῶσι is not really needed, since all hinges on λέγουσι. 26. οὐ τολμῶσι . . . ὥς οὐχί: see note on l. 12. D 28. οὐ φασιν: HA. 1028; G. 1383. 2; B. 431. 3. οὐ φασιν ἀδικεῖν: *they plead not guilty*. On the face of it, this plea might be subject to a double construction: first, it might mean that they have not committed the act alleged; again, it might mean that, though they have done the deed, their action does not constitute a violation of the law (cp. φόνος δίκαιος and see note on 4 B). Here the latter is clearly intended. In what follows, if the text is sound (see App.), the plea is somewhat extended, so as to embrace the 8 D questions by whom, how, and when a violation of law was committed, if indeed there was a violation. In the case, *e.g.*, of justifiable homicide in self-defense, such a plea would not be at all inconsistent with one of 'not guilty,' to a charge of murder. 29. ἀληθῆ λέγεις: frequent in answers, see l. 34, and 10 E, 14 E. 32. τὸ τίς ἐστιν: for the art., see G. 955. 2. 35. καὶ οἱ θεοί: *the gods likewise*. Socrates, as usual, is arguing from analogy. It is, in fact, the analogy between the conduct of gods and of men that underlies his whole argument. 37. οἱ μὲν φασιν κτλ.: 'and one set of gods declares that they (viz. certain other beings, ἄλλους) are in the wrong, whereas the other set says that they are not.' See App.

οὐ φασιν; ἐπεὶ ἐκεῖνό γε δήπου, ὦ θαυμάσιε, οὐδεὶς  
οὔτε θεῶν οὔτε ἀνθρώπων | τολμᾷ λέγειν, ὥς οὐ τῷ E  
40 γε ἀδικοῦντι δοτέον δίκην.

ΕΥΘ. Ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες,  
τὸ κεφάλαιον.

ΣΩ. Ἄλλ' ἕκαστόν γε, οἶμαι, ὦ Εὐθύφρων, τῶν  
πραχθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ  
45 ἀνθρωποι καὶ θεοί, εἴπερ ἀμφισβητοῦσιν θεοί· πρά-  
ξεώς τιнос πέρι διαφερόμενοι οἱ μὲν δικαίως φασὶν  
αὐτὴν πεπραχθαι, οἱ δὲ ἀδίκως· ἄρ' οὐχ οὕτω;

ΕΥΘ. Πάνυ γε.

Χ. ΣΩ. Ἴθι νυν, ὦ φίλε Εὐθύφρων, δίδαξον καὶ |  
ἐμέ, ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν, 9

8 D 38. δήπου: *assuredly*, more  
E confident than που. 39. τολμᾷ  
λέγειν: 'has the effrontery to say.'  
— τῷ γε ἀδικοῦντι: HA. 991; G.  
1597; B. 666. Here γε indicates  
that his guilt is admitted; for its  
position, see HA. 1037, 1 a.  
40. δίκην: HA. 990; G. 1597; B.  
666. 41. τοῦτο μὲν ἀληθὲς λέγεις:  
note μὲν *solitarium*. With the  
form of the sent. cp. *Gorg.* 461 D  
τί τοῦτο λέγεις = τί ἐστι τοῦτο ὃ  
λέγεις, *Alc. I.* 109 B δεινὸν τοῦτό  
γε ἔρωτᾷς, and above 3 C οὐδὲν  
ὅτι οὐκ ἀληθὲς εἶρηκα, HA. 618,  
and 1012 a. But ἀληθὲς λέγεις  
(like ἀληθῆ λέγεις) is practically  
= ἀληθεύεις; cp. *Meno* 98 B, *Lach.*  
186 A, *Dem.* 7. 43. 42. τὸ κεφά-  
λαιον: 'in the main,' HA. 626 b;  
B. 318. The reservation is due  
entirely to embarrassment, not to  
any exception that he intends to  
urge. 45. πράξεώς τιнос πέρι: ex-  
planatory asyndeton. HA. 1039.

The emphatic position of πράξεως 8 E  
denotes that the gods differ among  
themselves in their judgment of  
the *action*, not about administer-  
ing or withholding punishment  
of admitted guilt. For πέρι, see  
HA. 109 a; G. 116. 1; B. 68.

X. 1. Ἴθι νυν: 'come now.' νυν  
is illative, not temporal, B. 582, N.  
2. τί σοι τεκμήριόν ἐστιν: Soc- 9 A  
rates here asks for a demon-  
strative proof that the gods one  
and all judge the conduct of  
Euthyphro's father to be wrong.  
Since the τεκμήριον is an infalli-  
ble mark or criterion, the ques-  
tion is tantamount to a demand  
for a definition of the essential  
nature of the *δσιον*, as against  
the accidental mark of being  
agreeable to the gods (θεοφιλές).  
In stating the question, the re-  
pulsive details are purposely  
dwelt upon, to emphasize the  
need of a criterion.

ὥς πάντες θεοὶ ἡγοῦνται ἐκεῖνον ἀδίκως τεθνάναι, ὃς  
 ἂν θητεύων ἀνδροφόνος γενόμενος, ξυνδεθείς ὑπὸ τοῦ  
 5 δεσπότη τοῦ ἀποθανόντος, φθάσῃ τελευτήσας διὰ  
 τὰ δεσμά, πρὶν τὸν ξυνδήσαντα παρὰ τῶν ἐξηγητῶν  
 περὶ αὐτοῦ πυθέσθαι, τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ  
 τοιούτου δὴ ὀρθῶς ἔχει ἐπεξιέναι καὶ ἐπισκῆπτεσθαι  
 φόνου τὸν υἱὸν τῷ πατρί· ἴθι, περὶ τούτων πειρῶ τί  
 10 μοι σαφὲς ἐνδείξασθαι, ὥς παντὸς μᾶλλον πάντες  
 θεοὶ | ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἄν B  
 μοι ἱκανῶς ἐνδείξῃ, ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέ-  
 ποτε παύσομαι.

EΥΘ. Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώ-  
 15 κρατες· ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαι σοι.

- 9 A 3. πάντες θεοί: in 9 E we read πάντες οἱ θεοί: the phrases are practically equivalent; for distinctions, see HA. 672. — ἐκεῖνον . . . ὃς ἂν: see note on 8 A. — τεθνάναι: pass., see HA. 820; B. 513. Note ἀποθανόντος, l. 5, and see HA. 530, 4 a. 5. φθάσῃ τελευτήσας: HA. 984; G. 1586; B. 660, N. φθάνειν may be constr. c. inf. after πρὶν, or after πρότερον ἢ, πρὶν ἢ, or ἢ. 6. τὰ δεσμά: only here neut. in Plato; cp. δεσμούς *Rep.* 378 D. See Rutherford, *New Phrynichus*, p. 353. — τῶν ἐξηγητῶν: see note on 4 C. Here the entire college is meant; before only its president was referred to. 8. δῆ: note the tone of contempt. — ἐπισκῆπτεσθαι: techn. term in Att. law for *denounce*. This verb, like ἐπεξιέναι and ἐγκαλεῖν, takes the dat. of the person and the gen. of the charge. 9. τὸν υἱὸν τῷ πατρί: note the forceful juxtaposition; cp. 4 E. — ἴθι: resumes 9 ἴθι νυν, l. 1. 10. παντὸς μᾶλλον: 'beyond a doubt'; originally, 'more than anything.' 11. κἄν: and if. 12. ἐγκωμιάζων . . . παύσομαι: HA. 981; G. 1580; B. 660. — ἐπὶ σοφίᾳ: cp. *Hipp. Ma.* 281 C, 291 A, *Symp.* 206 B, *Meno* 70 A. 14. οὐκ ὀλίγον ἔργον: cp. *Rep.* 369 B, *Phaedr.* 272 B, *Soph.* 217 B. See 14 B πλείονος ἔργον ἐστίν. Euthyphro is trying to evade the difficulty. 15. ἐπεὶ πάνυ γε: on ἐπεὶ . . . γε, here and in l. 17, see note on 4 C. — ἐπιδείξαι: Socrates has used ἐνδείξασθαι = ἀποδείξασθαι, *prove by argument*. It is tempting to consider this as a fine bit of characterization of Euthyphro, who desires, like the Sophists, to persuade Socrates in a set speech (ἐπίδειξις); but the inference is not necessary, as ἐπιδείκνυμι is used elsewhere just as ἐνδείκνυμι

ΣΩ. Μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσμα-  
θέστερος εἶναι· ἐπεὶ ἐκείνοις γε ἐνδείξει δῆλον ὅτι,  
ὡς ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα  
μισοῦσιν.

20 ΕΥΘ. Πάνν γε σαφῶς, ὦ Σώκρατες, ἐάνπερ ἀκούωσί  
γέ μου λέγοντος.

XI. 1. ΣΩ. Ἄλλ' ἀκούσονται, ἐάνπερ εὖ δοκῇς |  
λέγειν. τόδε δέ σου ἐνενόησα ἅμα λέγοντος, καὶ C  
πρὸς ἑμαυτὸν σκοπῶ· εἰ ὅτι μάλιστά με Εὐθύφρων  
διδάξειεν, ὡς οἱ θεοὶ ἅπαντες τὸν τοιοῦτον θάνατον  
5 ἡγοῦνται ἄδικον εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ'  
Εὐθύφρονος, τί ποτ' ἐστὶν τὸ ὀσιόν τε καὶ τὸ ἀνόσιον;

9 B is here. Cp. *Euthyd.* 294 C  
τεκμήριόν τί μοι τούτων ἐπιδείξα-  
τον τοιόνδε, ᾧ εἶσομαι, ὅτι ἀληθῆ  
λέγετον. Note σαφές l. 10, σα-  
φῶς l. 15.

16. μανθάνω· ὅτι: see note on  
3 B. 20. ἐάνπερ ἀκούωσί γε: a  
witty turn; for Euthyphro is  
used to being laughed out of the  
assembly; see 3 C.

XI. 1. ἐάνπερ εὖ δοκῇς λέγειν:  
'if they think you a good speak-  
er.' Note the hyperbaton of εὖ  
for emphasis. Of course, this is  
not the only sense of εὖ λέγειν.

C 2. ἅμα λέγοντος: gen. abs.; for  
ἅμα, see HA. 976; G. 1572;  
B. 655. Cp. *Rep.* 370 A, 383 A.  
3. πρὸς ἑμαυτὸν σκοπῶ: cp.  
*Apol.* 21 D πρὸς ἑμαυτὸν δ' οὖν  
ἀπὼν ἐλογίζομην. Cp. also *Rep.*  
370 A. Adam rightly regards  
this incident as typical, referring  
to *Symph.* 174 D, where Socrates  
pauses to reflect on his way to  
the feast, and to 220 C, where he

is said to have stood deep in 9 C  
thought from one dawn to the  
next. The Sophists introduced  
an age of subjectivity in the sense  
of that which is not rational, and  
cannot be communicated (see  
Gorgias); Socrates represents  
the rational subjectivity which  
seeks in the mind the criteria,  
not only of knowledge, but of  
reality. And dialectic, the logi-  
cal instrument for the attainment  
of truth, is, according to Plato, a  
dialogue of the soul with itself  
(*Theaet.* 189 E, *Soph.* 263 E).  
This is merely a theoretical state-  
ment of that which Socrates  
habitually practised. — εἰ ὅτι μά-  
λιστα: see note on 4 D. — Εὐθύ-  
φρων... παρ' Εὐθύφρονος: familiar  
tone; repetition for emphasis.  
4. διδάξειεν... μεμάθηκα: the  
perf. stands for a fut. pf., GS.  
234. The change from the  
regular opt. is in the interest  
of vividness.

(θεομισές μὲν γὰρ τοῦτο τὸ ἔργον, ὡς ἔοικεν, εἴη ἂν·  
 ἀλλὰ γὰρ οὐ τοῦτω ἐφάνη ἄρτι ὠρισμένα τὸ ὅσον  
 καὶ μή· τὸ γὰρ θεομισές ὃν καὶ θεοφιλές ἐφάνη·  
 10 ὥστε τούτου μὲν ἀφίημί σε, ὦ Εὐθύφρον·) εἰ βούλει,  
 πάντες αὐτὸ | ἡγείσθων θεοὶ ἄδικον καὶ πάντες μι- D  
 σούντων. ἀλλ' ἄρα τοῦτο νῦν ἐπανορθώμεθα ἐν τῷ  
 λόγῳ, ὡς ὃ μὲν ἂν πάντες οἱ θεοὶ μισῶσιν, ἀνόσιόν  
 ἐστίν, ὃ δ' ἂν φιλῶσιν, ὅσιον· ὃ δ' ἂν οἱ μὲν φιλῶσιν,  
 15 οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφοτέρα; ἄρ' οὕτω βούλει  
 ἡμῶν ὠρίσθαι νῦν περὶ τοῦ ὀσίου καὶ τοῦ ἀνοσίου;  
 ΕΥΘ. Τί γὰρ κωλύει, ὦ Σώκρατες;  
 ΣΩ. Οὐδὲν ἐμέ γε, ὦ Εὐθύφρον, ἀλλὰ σὺ δὴ τὸ

- 9 C 7. θεομισές μὲν γάρ κτλ.: 285 B. 11. ἡγείσθων . . . 9 D  
 parenthetical. Socrates has said  
 that he has conceived the thought  
 that even if all the gods regarded  
 the deed in question as unjust, he  
 would not have ascertained the  
 nature of the holy and the unholy.  
 That, he remarks parenthetically,  
 would only prove that all the gods  
 hated the deed, not (he implies)  
 that the deed was unholy, be-  
 cause, owing to the confusion of  
 θεομισές and θεοφιλές, reference  
 to the love or hatred of the gods  
 (τούτῳ) had failed to discrimi-  
 nate between the holy and the  
 unholy. Hence he will rule out  
 this count and not demand a  
 defense of it (ὥστε τούτου μὲν  
 ἀφίημί σε. Cp. ἀφίη (με) δίκης  
 9 B). He then resumes his  
 new line of thought abruptly in  
 εἰ βούλει. See App. 8. ἄρτι:  
 refers to the argument in 6 E ff.  
 10. εἰ βούλει: explanatory asyn-  
 deton, HA. 1039. Cp. *Euthyd.*  
 285 B. 11. ἡγείσθων . . . 9 D  
 μισούντων: the imv. makes an  
 assumption for the sake of argu-  
 ment. GMT. 254. 12. ἐπαν-  
 ορθώμεθα κτλ.: 'amend our  
 definition to the effect that,'  
 14. ὃ δ' ἂν οἱ μὲν κτλ.: the clause  
 retains in full its original cond.  
 force; if taken as a serious ad-  
 mission of the existence of such  
 objects, it would set aside the  
 definition it purports to explain.  
 Even the condition is purely for-  
 mal. 15. οὐδέτερα: HA. 635 a;  
 RD. §§ 17, 42. Cp. ἢ δὴλα δὴ,  
 4 B. 16. ἡμῶν: HA. 769; G.  
 1186; B. 380. 17. τί γὰρ κω-  
 λύει: note the nonchalant tone.  
 Cp. *Charm.* 163 A τί γὰρ κωλύει;  
 ἔφη. Οὐδὲν ἐμέ γε, ἦν δ' ἐγώ.  
 18. τὸ σὸν σκόπει, εἰ: virtually  
 = σκόπει, εἰ σὺ γε, as Schanz  
 says. With τὸ σὸν one may sup-  
 ply μέρος, 'interest,' but the ex-  
 pression is phraseological. For εἰ,  
 see HA. 1016; G. 1605; B. 578.



σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με  
20 διδάξεις ὃ ὑπέσχου.

ΕΥΘ. Ἀλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι | τὸ ὅσιον, Ε  
ὃ ἂν πάντες οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν  
πάντες θεοὶ μισῶσιν, ἀνόσιον.

ΣΩ. Οὐκοῦν ἐπισκοπῶμεν αὖ τοῦτο, ὃ Εὐθύφρων,  
25 εἰ καλῶς λέγεται, ἢ ἐῷμεν καὶ οὕτω ἡμῶν τε αὐτῶν  
ἀποδεχόμεθα καὶ τῶν ἄλλων, εἰ μόνον φῆ τίς τι  
ἔχειν οὕτω, ξυγχωροῦντες ἔχειν; ἢ σκεπτέον, τί λέγει  
ὁ λέγων;

ΕΥΘ. Σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ  
30 καλῶς λέγεσθαι.

XII. ΣΩ. Τάχ', ὃ ἡγαθέ, βέλτιον εἰσόμεθα. ἐν-  
νόησον γὰρ | τὸ τοιόνδε· ἄρα τὸ ὅσιον, ὅτι ὁσιόν 10

9D 19. τοῦτο ὑποθέμενος: 'on that assumption'; ὑπόθεσις is an assumption made for purely dialectical purposes to be employed consistently until it may break down. With οὕτω, which resumes τοῦτο ὑποθέμενος, the consequence or result is emphasized by the verb. GMT. 857. Cp. *Phaedo* 67 DE, 115 A.

E SECOND DEFINITION AMENDED: 'Holiness is what all the gods love; unholiness, on the contrary, is what all the gods abhor.' At this point one of the incidental gains of the dialogue is reached: it is virtually conceded that if the traditional religion is to be made available as a support to moral conduct, the caprice of the polytheistic deities must be eliminated by assuming that they are in agreement on all

essentials. But this is practi- 9E cally monotheism.

25. καλῶς λέγεται: see note on παγκάλως, 7 A. — οὕτω . . . ἀποδεχόμεθα: οὕτω = *offhand*, orig. spoken with a wave of the hand. See on ὡς οὕτω γ' ἀκοῦσαι, 3 A. — ἡμῶν . . . αὐτῶν: HA. 742; G. 1103; B. 356. 26. εἰ μόνον . . . ἔχειν οὕτω: the clause is the obj. of ἀποδεχόμεθα; ἔχειν οὕτω and the following ἔχειν are phraseological = *to be so*. 27. τί λέγει: see note on τί λέγομεν, 7 A; but λέγει may merely = *mean*.

XII. 1. τάχ' . . . εἰσόμεθα: τάχα here = *soon*. Att. prose uses τάχα with the fut. only in this sense. Cp. *Gorg.* 450 C, *Phil.* 53 E, *Minos* 314 C, *Soph.* 247 D. 2. ἄρα τὸ ὅσιον . . . 10 A ὅσιόν ἐστιν: in the first case, τὸ θεοφιλές would be only an acci-

ἐστίν, φιλεῖται ὑπὸ τῶν θεῶν, ἣ ὅτι φιλεῖται, ὁσιόν ἐστιν ;

5 ΕΥΘ. Οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι.  
λέγομέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ

10 A dental quality of τὸ ὅσιον; in the second, it would constitute its essence. That is to say, if holiness were holiness because the gods loved it, then the fact of the gods' loving an act would be the first and essential point to determine in deciding whether the act was or was not holy; but if the gods loved holiness because it was holy, then its being holy would be a fact without the gods' loving it, and hence their loving it would not affect its nature. Of these alternatives, the first is established in the following argument; and hence it is proved that the second definition, even in its amended form, is inadequate. There is, however, a great gain achieved by the discussion at this point; for the argument virtually means that the essence of holiness is independent of the will of Deity, — that is to say, that the human spirit is as truly autonomous in the field of religion as in the field of philosophical truth generally, where it has always asserted its independence. Unfortunately the argument is not at first sight clear. Socrates sets up a series of distinctions, first between the active and the passive (10 A). This is done to

prepare the way for the inquiry. 10 A. The passive is singled out because it is necessary to the question, ἄρα τὸ ὅσιον ὅτι ὁσιόν ἐστιν φιλεῖται ὑπὸ τῶν θεῶν, ἣ ὅτι φιλεῖται ὁσιόν ἐστιν; Noting the correlation of active and passive further emphasizes the *verbal* nature of the passive, as stating an *act*. Then a distinction is made between the passive verb φιλεῖται and the pass. part. φιλούμενον when used periphrastically with the copula ἐστί (10 B ff.). The form φιλεῖται is used to denote the act, while the part. expresses the general character which is predicated in consequence of the (habitual) occurrence of the act. Then (10 D) φιλούμενον (ὑπὸ θεῶν) is identified with θεοφιλές and later (11 A) with οἶον φιλείσθαι (ὑπὸ θεῶν). Cp. GS. 191 and W. J. Alexander, *Participial Periphrases in Attic Prose*, A. J. P. 4. 291 ff.

7. λέγομέν τι φερόμενον: this form of question is common in Plato, when he desires to lay the basis for an argument. See, in the *Gorgias* alone, 454 C, 463 E, 494 B, 495 C. Cp. Fritzsche *ad Menon*. 75 D. It appears to have been borrowed from Socrates; see Xen. *Mem.* 2. 2. 1;

ἄγαν καὶ ὀρώμενον καὶ ὀρώων· καὶ πάντα τὰ τοιαῦτα  
μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἡ ἕτερα;

10 ΕΥΘ. Ἐγωγέ μοι δοκῶ μανθάνειν.

ΣΩ. Οὐκοῦν καὶ φιλούμενόν τί ἐστὶν καὶ τούτου  
ἕτερον τὸ φιλοῦν;

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Λέγε δὴ μοι, πότερον τὸ | φερόμενον, διότι Β  
15 φέρεται, φερόμενόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Καὶ τὸ ἀγόμενον δὴ, διότι ἄγεται, καὶ τὸ ὀρώ-  
μενον, διότι ὀράται;

ΕΥΘ. Πάνυ γε.

20 ΣΩ. Οὐκ ἄρα διότι ὀρώμενόν γε ἐστὶν, διὰ τοῦτο  
ὀράται, ἀλλὰ τὸ ἐναντίον διότι ὀράται, διὰ τοῦτο  
ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστιν, διὰ τοῦτο  
ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ  
διότι φερόμενον, φέρεται, ἀλλὰ διότι φέρεται, φερό-

10 A 4. 2. 22. As usual, the exam-  
ples are chosen from the sphere  
of concrete fact, where the rela-  
tions are easily grasped.

9. ἕτερα ἀλλήλων: HA. 753 g;

G. 1140; B. 362, 2. Cp. ἕτερον  
ἐτέρῳ διαφέρεισθαι, 8 B. — ἡ:

how, wherein. 13. πῶς γὰρ οὐ:

common answer in strong assent.

Cp. 10 D and πῶς δ' οὐ; 14 A.  
γάρ is of course confirmatory.

14. λέγε δὴ μοι: the student  
may find the meaning somewhat  
simplified if he will resort to  
some such device as the follow-  
ing: translate τὸ φερόμενον with  
what is carried; φέρεται, by  
putting it actively, with some-  
body carries it; and φερόμενόν

ἐστὶν with has the quality of 10 A  
being carried. Say, 'Tell me

whether what is carried has the  
quality of being carried because  
somebody carries it, or for some  
other reason?' Similarly in

what follows. — διότι: chosen B

here and in the following passage,  
instead of ὅτι, in order to point  
the parallel with δι' ἄλλο τι.

16. οὐκ, ἀλλὰ διὰ τοῦτο: cp.

10 D, 12 D. Note the chias-  
tic order, RD. § 305. The

first question is emphatically af-  
firmed after denying the second.

See Deuschle-Cron on *Gorg.*

453 D. 21. τὸ ἐναντίον: HA.

626 b; G. 915; B. 318; RD.

§ 18.

25 **μενον.** ἄρα κατάδηλον, ὦ Εὐθύφρον, ὃ βούλομαι  
λέγειν ; | βούλομαι δὲ τόδε, ὅτι, εἴ τι γίγνεται ἢ τι C  
πάσχει, οὐχ ὅτι γιγνόμενόν ἐστι, γίγνεται, ἀλλ' ὅτι  
γίγνεται, γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστί,  
πάσχει, ἀλλ' ὅτι πάσχει, πάσχον ἐστίν· ἢ οὐ ξυγχα-

30 ρεῖς οὕτω ;

ΕΥΘ. Ἐγωγε.

ΣΩ. Οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τι  
ἐστιν ἢ πάσχον τι ὑπὸ του ;

ΕΥΘ. Πάνυ γε.

35 ΣΩ. Καὶ τοῦτο ἄρα οὕτως ἔχει, ὥσπερ τὰ πρότερα·  
οὐχ ὅτι φιλούμενόν ἐστιν, φιλεῖται ὑπὸ ὧν φιλεῖται,  
ἀλλ' ὅτι φιλεῖται, φιλούμενον ;

ΕΥΘ. Ἀνάγκη.

ΣΩ. Τί δὴ οὖν λέγομεν περὶ τοῦ ὁσίου, | ὦ Εὐθύ- D  
40 φρον ; ἄλλο τι φιλεῖται ὑπὸ θεῶν πάντων, ὡς ὁ σὸς  
λόγος ;

ΕΥΘ. Ναί.

ΣΩ. Ἄρα διὰ τοῦτο, ὅτι ὁσιόν ἐστιν, ἢ δι' ἄλλο τι ;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

45 ΣΩ. Διότι ἄρα ὁσιόν ἐστιν, φιλεῖται, ἀλλ' οὐχ ὅτι  
φιλεῖται, διὰ τοῦτο ὁσιόν ἐστιν ;

ΕΥΘ. Ἐοικεν.

10 C 27. **πάσχει**: 'has something done to it': used to convey what we mean by putting a verb into the passive. Cp. *Theaet.* 157 A and *Gorg.* 476 B ἄρα εἴ τις τι ποιεῖ, ἀνάγκη τι εἶναι καὶ πάσχον ὑπὸ τούτου τοῦ ποιούντος; where the entire argument should be compared. Note that the subj. of **πάσχει** (*i.e.* τι) is omitted. Cp. ἢ πάσχον τι in l. 33 below.

32. **γιγνόμενόν τι**: like **πάσχον**, 10 C in the pred. The variety of expressions is used because in some of the verbs the 'passive' idea is not prominent. 36. **ὑπὸ ὧν**: for ὑπὸ τούτων (ὑπὸ) ὧν. For the prep., see HA. 1007; G. 1025, 1032; B. 487, N. 40. **ἄλλο τι** D **φιλεῖται**: ἄλλο τι = ἄλλο τι ἢ, 15 C, *nonne*? Cp. HA. 1015 b; G. 1604; B. 573, N.; RD. § 22.

ΣΩ. Ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν, φιλού-  
μενόν ἐστι καὶ θεοφιλὲς (τὸ θεοφιλές).

50 ΕΥΘ. Πῶς γὰρ οὐ ;

ΣΩ. Οὐκ ἄρα τὸ θεοφιλὲς ὁσιόν ἐστιν, ὃ Εὐθύφρων,  
οὐδὲ τὸ ὁσιον θεοφιλές, ὥς σὺ λέγεις, ἀλλ' ἕτερον  
τοῦτο τούτου.

ΕΥΘ. Πῶς δὴ, ὦ | Σώκρατες ;

55 ΣΩ. Ὅτι ὁμολογοῦμεν τὸ μὲν ὁσιον διὰ τοῦτο  
φιλεῖσθαι, ὅτι ὁσιόν ἐστιν, ἀλλ' οὐ διότι φιλεῖται,  
ὁσιον εἶναι· ἦ γάρ ;

ΕΥΘ. Ναί.

XIII. ΣΩ. Τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ  
θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ'  
οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. Ἀληθῆ λέγεις.

5 ΣΩ. Ἀλλ' εἴ γε ταῦτόν ἦν, ὃ φίλε Εὐθύφρων, τὸ

10 D 48. ἀλλὰ μὲν δὴ . . . γε : a  
formula of transition, not of ob-  
jection (so-called *ὑποφορά*) as in  
*Crito* 48 A. Cp. RD. § 160 d,  
§ 295 ; Fröhberger on Lys. 12.  
35 (App.). γε after διότι draws  
attention to the causal relation,  
as the point of cardinal impor-  
tance. Cp. *ἵνα γε* in 12 B and  
*εἴ γε* in 10 E. 51. οὐκ ἄρα τὸ  
θεοφιλές κτλ. : one might have  
expected the art. in the pred.,  
because logically it is not mere  
predication but identification that  
is desired : this becomes evident  
not only from the course of the  
argument, but also from ἀλλ' ἕτε-  
ρον τοῦτο τούτου. For the group-  
ing of these words, Fritzsche  
compares *Meno* 87 C τοῦτο μετὰ  
τούτου. 54. πῶς δὴ : 'how so?'

XIII. 5. ἀλλ' εἴ γε κτλ. : 10 E  
Socrates proceeds to put his ar-  
gument into succinct form. As-  
suming the conclusions already  
reached as hypotheses from  
which the consequences are to  
be deduced, he reaches by wholly  
correct reasoning the conclusion  
that being loved by the gods is  
an accident, not the essence of  
holiness. Two propositions have  
been granted :

(A) The gods love τὸ ὁσιον  
because it is ὁσιον ; but  
it is *not* ὁσιον because  
the gods love it [its  
being ὁσιον is the  
*cause* of the gods' lov-  
ing it] ;

(B) τὸ θεοφιλές is θεοφιλές  
because the gods love

θεοφιλές καὶ τὸ ὅσιον, εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφι-  
 λείτο τὸ ὅσιον, καὶ διὰ τὸ θεοφιλές εἶναι | ἐφιλείτο 11  
 ἂν τὸ θεοφιλές, εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ  
 θεοφιλές θεοφιλές ἦν, καὶ τὸ ὅσιον ἂν διὰ τὸ φιλεῖ-  
 10 σθαι ὅσιον ἦν· νῦν δὲ ὁρᾶς, ὅτι ἐναντίως ἔχεται, ὥς  
 παντάπασιν ἐτέρω ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι  
 φιλεῖται, ἐστὶν οἶον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν οἶον  
 φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ κινδυνεύεις, ὦ  
 Εὐθύφρων, ἐρωτώμενος τὸ ὅσιον, ὅτι ποτ' ἔστιν, τὴν  
 \ 15 μὲν οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλῶσαι, πάθος

10 E it [its being θεοφιλές  
 is the *effect* of the gods'  
 loving it].

Now, taking these propositions  
 as the basis of our argument, let  
 us assume the identity of τὸ  
 ὅσιον and τὸ θεοφιλές (their iden-  
 tity being necessary to the truth of  
 Euthyphro's contention), which  
 will require that either term may  
 at will be substituted for the  
 other in any proposition. On  
 this hypothesis, then,

If the gods' loving τὸ ὅσιον is  
 the *effect* of its being ὅσιον  
 (A), then

the gods' loving τὸ θεοφιλές  
 would be the *effect* of its  
 being θεοφιλές;

and

If τὸ θεοφιλές, being θεοφιλές,  
 is the *effect* of the gods'  
 loving it (B), then  
 τὸ ὅσιον, being ὅσιον, would  
 be the *effect* of the gods'  
 loving it.

But this is obviously not the  
 case; for, acc. to our hypothesis,  
 (B) the one (τὸ θεοφιλές),

being of a character to 10 E  
 be loved by the gods  
 (θεοφιλές), is the *effect*  
 of the gods' loving it;  
 whereas,

(A) the gods' loving the  
 other (τὸ ὅσιον) is  
 the *effect* of its being  
 of a character to be  
 loved by the gods.

10. ἐναντίως ἔχεται: 'they are 11 A  
 the opposite one of the other.'

The terms are not logical con-  
 tradictories; but in the scheme  
 here adopted one is the *cause*,  
 the other is the *effect* of φιλεῖσθαι  
 ὑπὸ τῶν θεῶν. Aristotle em-  
 ployed the adv. as his tech. term  
 for contradiction. — ὥς ὄντε:  
 HA. 974; G. 1570; B. 658, n.  
 12. οἶον φιλεῖσθαι: HA. 1000;  
 GMT. 759. See note on 10 A, l. 2.  
 14. τὴν μὲν οὐσίαν . . . πάθος

δέ τι: the passage shows that  
 these terms were not yet common  
 currency (cp. *Phaedo* 65 D, 78 C,  
 92 D, *Meno* 72 B). The οὐσία  
 of an object is the sum of those  
 qualities which must be included

δέ τι περὶ αὐτοῦ λέγειν, ὅτι πέπονθε τοῦτο τὸ ὅσιον,  
 φιλεῖσθαι ὑπὸ πάντων | θεῶν· ὅτι δὲ ὄν, οὐπω εἶπες. B  
 εἰ οὖν σοι φίλον, μή με ἀποκρύψῃ, ἀλλὰ πάλιν εἰπὲ  
 ἐξ ἀρχῆς, τί ποτε ὄν τὸ ὅσιον εἴτε φιλεῖται ὑπὸ θεῶν  
 20 εἴτε ὅτιδὴ πάσχει· οὐ γὰρ περὶ τούτου διοισόμεθα·  
 ἀλλ' εἰπὲ προθύμως, τί ἐστὶν τό τε ὅσιον καὶ τὸ ἀνό-  
 σιον ;

ΕΥΘ. Ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε, ὅπως  
 σοι εἶπω ὃ νοῶ. περιέρχεται γάρ πως ἡμῖν ἀεὶ ὃ ἂν  
 25 προθύμεθα, καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώ-  
 μεθα αὐτό.

ΣΩ. Τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρων, ἔοικεν

11 A in its definition as being essen-  
 tial [*i.e.*, what a thing 'is' when  
 one wishes to define it]; every  
 other quality or possible predi-  
 cate, as being non-essential or  
 'accidental,' is styled a *πάθος*.  
 A similar mistake, in offering a  
*πάθος* for the *οὐσία*, is made by  
 Polus in *Gorg.* 448 C (cp. 448 E).

16. ὅτι πέπονθε: added to  
 explain the new term *πάθος*,  
 whereas *φιλεῖσθαι ὑπὸ πάντων*  
*θεῶν* serves to define ὅτι. See  
 B note on *πάσχει*, 10 C. 17. ὅτι  
 δὲ ὄν: *sc.* *φιλεῖται*. Cp. *τί*  
*ποτε ὄν . . . φιλεῖται*, l. 19.  
 The stress falls on ὄν as rep-  
 resenting the unfamiliar term  
*οὐσία*. It seems difficult to re-  
 duce the use of the interr. and  
 the indef. rel. in indir. questions  
 to a rule. Often both are used  
 side by side, as *Gorg.* 448 E *τίς*  
*καὶ ὄντινα* followed immediately  
 (449 A) by *τίς . . . καὶ τίνα*.  
 Morris on *Thuc.* 1. 136. 4 says,

"The rule is to say *οἶδά σε ὅς εἰ*, 11 B  
 and *οὐκ οἶδά σε ὅστις εἰ*. But  
*ὅστις* is not seldom found after  
 an affirmative, and ὅς sometimes  
 after a negative." In Plato the  
 exceptions are very numerous.  
 18. ἀποκρύψῃ: HA. 724; G.  
 1069; B. 340. 20. εἴτε ὅτιδὴ  
*πάσχει*: 'has any *πάθος* whatso-  
 ever'; for *ὅτιδὴ*, see HA. 1002 a.  
 23. ὅπως . . . εἶπω: here *εἶπω*  
 is the interr. subj. in indir.  
 disc., GMT. 677. 24. ὃ νοῶ:  
 cp. *Lach.* 194 AB. — *περιέρχεται*:  
 'walks about'; cp. 15 B, *βαδίζον-*  
*τες*. 27. τοῦ ἡμετέρου προγόνου  
 . . . *Δαιδάλου*: cp. *Meno* 97 DE.  
 Anciently in Greece, though with  
 far less regularity than in Egypt,  
 the arts and trades passed from  
 father to son; hence certain  
 guilds called themselves by pa-  
 tronymics, as, *e.g.*, the *Ὀμηρίδαι*,  
 or rhapsodes, who collectively  
 called Homer their eponymous  
 ancestor. See *Symph.* 186 E,

εἶναι Δαιδάλου τὰ ὑπὸ σοῦ | λεγόμενα καὶ εἰ μὲν C  
 αὐτὰ ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με ἐπέ-  
 30 σκωπτες, ὥς ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου ξυγγέ-  
 νειαν τὰ ἐν τοῖς λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ  
 ἐθέλει μένειν ὅπου ἂν τις αὐτὰ θῇ· νῦν δὲ σαι γὰρ  
 αἱ ὑποθέσεις εἰσὶν. ἄλλου δὲ τινος δεῖ σκώμματος·  
 οὐ γὰρ ἐθέλουσι σοὶ μένειν, ὥς καὶ αὐτῷ σοὶ δοκεῖ.  
 35 ΕΥΘ. Ἐμοὶ δὲ δοκεῖ σχεδὸν τι τοῦ αὐτοῦ σκώμ-  
 ματος, ὃ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ  
 περιέειναι τούτοις τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ  
 οὐκ ἐγὼ εἶμι ὃ ἐντιθείς, | ἀλλὰ σύ μοι δοκεῖς ὃ D

- 11 B *Alc. I.* 121 A. Socrates here humorously refers to the fact that both his father Sophroniscus and he belonged to the guild of statuary, who might properly call Daedalus their ancestor. Some improvements in the design of statues, by which they were represented with arms free from their sides and with legs separated, were ascribed to Daedalus. See Ernst Kuhnert, "Daidalos, Ein Beitrag zur griech. Künstlergesch.," *Jahrb. für Phil.*, N.F. 15, p. 185 ff. Similar stories abound in the legends of the saints originating in the Middle Ages; and even the myth of Pygmalion and Galatea, whatever its connection with the rites of Adonis, must have grown out of some such motif. See Overbeck, *Gesch. der Plastik*, I. 36.
- C 30. ὥς ἄρα: freq. introduces a statement ironically, disclaiming responsibility for it. — κατὰ τὴν ἐκείνου ξυγγένειαν: 'on acc. of my relationship to him'; ἐκείνου is quite natural, as συγγενής also takes the gen., HA. 754 d; G. 1144. 31. ἔργα: 'works of art,' a common meaning. 32. νῦν δὲ σαι γὰρ . . . εἰσὶν: 'but as it is, why, the postulates are your own.' On γὰρ, see HA. 1050. 4 a. There is no ellipsis. Examples of νῦν δὲ . . . γὰρ are numerous: *Apol.* 38 B, *Lach.* 184 D, 200 E, *Prot.* 347 A, *Charm.* 175 B, *Symp.* 180 C. See Frohberger on Lys. 13. 62 (App.); RD. § 149. With νῦν δέ cp. 11 A above. 34. αὐτῷ σοὶ: emphatic only, not reflexive, HA. 687. 36. δεῖσθαι: 'call for.' 37. τούτοις τοῦτο: τούτοις depends on ἐντιθείς, and τοῦτο goes with τὸ περιέειναι, the hyperbaton being employed for the sake of the paronomasia, HA. 1062. 38. δοκεῖς ὃ Δαίδαλος: sc. εἶναι. D Cp. οὐκ ἀναγκαῖόν σοι δοκεῖ, I. 51, *Theaet.* 176 C. Δαίδαλος has the art. because he has already been mentioned. See App.



Δαίδαλος· ἐπεὶ ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα  
 40 οὕτως.

ΣΩ. Κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρὸς  
 δεινότερος γεγονέναι τὴν τέχνην τοσοῦτω, ὅσῳ ὁ μὲν  
 τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς  
 ἑμαυτοῦ, ὡς ἔοικε, καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό  
 45 μοι τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός.  
 ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένουν καὶ ἀκινή-  
 τως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ Δαιδάλου σοφίᾳ τὰ  
 Ταντάλου χρήματα γενέσθαι. καὶ | τούτων μὲν ἄδην· Ε  
 ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι ξυμπρο-

- 11 D 39. ἐμοῦ γε ἔνεκα: 'if it depended on me'; cp. the colloq. phrase 'for all of me.' 42. τὴν τέχνην: HA. 718; G. 1058; B. 337.—τοσοῦτω, ὅσῳ: ὅσῳ stands here by attraction to τοσοῦτω, acc. to the usual phrase, although we should rather have expected ὅτι, as in τούτω, ὅτι, *Apol.* 21 D, 29 B. The constr. really amounts to an anacoluthon; and it would be easy to recast the sentence. We may imitate the Greek by saying, 'I am so much more skillful, inasmuch as,' etc. Schanz compares Xen. *Cyr.* 6. 2. 19. 43. οὐ μένοντα: HA. 726; G. 1081. 45. τῆς τέχνης: depends on τοῦτο. Cp. Thuc. 2. 36. 4 ὅπερ τῆς τέχνης ἐπίστανον. — σοφός: here = δεινός, above; so, too, in l. 47 σοφία = 'skill, art.' 47. τὰ Ταντάλου χρήματα: the typical Dives appears in Plato under various names: Tantalus, Darius, Polycrates, Cinyras, and Midas. Here Ταντάλου is evidently chosen for the paronomasia with Δαιδάλου. 48. γενέσθαι: 11 D the μοί, in l. 46, continues here. — τούτων μὲν ἄδην: enough of E that, like Lat. *sed haec hactenus*. 49. τρυφᾶν: 'to be indolent,' originally as a result of high-living or self-indulgence. Contrast ξύντεινε σαντόν, 12 A. Cp. 12 A τρυφᾶς ὑπὸ πλούτου τῆς σοφίας. — ξυμπροθυμήσομαι, ὅπως: 'I will aid you that you may,' etc. Thus far Euthyphro has attempted to define holiness, but now is reduced to a confession of his inability. Socrates, therefore, assumes a new rôle, and, whereas he has hitherto devoted himself chiefly to criticising Euthyphro's definitions, now leads up to one which is all but reached, only to be left unattained because Euthyphro cannot follow him. This fact is doubly significant: first, because it indicates that the contemplated answer to the question as to the nature of holiness is to be sought by following up this clew; and,

50 *θυμήσομαι* [δείξαι], ὅπως ἂν με διδάξης περὶ τοῦ ὁσίου. καὶ μὴ προαποκάμης· ἰδὲ γάρ, εἰ οὐκ ἀναγκαῖόν σοι δοκεῖ δίκαιον εἶναι πᾶν τὸ ὅσιον.

EYΘ. Ἐμοιγε.

ΣΩ. Ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον; ἢ τὸ μὲν

11 E secondly, because Plato, in his minor dialogues, does not allow Socrates to dogmatize, but leaves the final solution of the problem that has been started to the reflection of the reader.

50. ὅπως ἂν με διδάξης :

HA. 885 b; G. 1376; GMT.

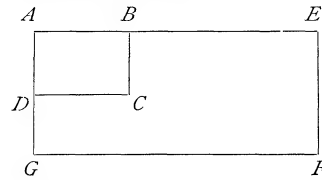
348. *Gorg.* 481 A affords an excellent example of constructions with verbs of effort.

51. εἰ οὐκ :

HA. 1022 a. Socrates confidently expects an affirm. answer.

54. ἄρ' οὖν : in technical terms of logic, the question here relates to the conversion of universal propositions ; πᾶν τὸ ὅσιον δίκαιον, 'all holy is right,' is a universal affirmative proposition, in which the subject, πᾶν τὸ ὅσιον, is 'distributed,' that is to say, embraces everything holy ; whereas the predicate, δίκαιον, is 'not distributed,' that is to say, does not embrace all that is right. Since in universal affirmative propositions this is always the case, the two terms, subject and predicate, are not 'convertible,' that is to say, cannot be directly identified, nor the proposition simply 'converted.' In other words, the predicate represents the genus under which the subject—the species—is classed. In the present discussion, δίκαιον is the genus, to

which the species τὸ ὅσιον is assumed to belong ; but since this one species does not exhaust the genus, it requires to be further defined in order to distinguish it from other species of the same genus. The accompanying figure may serve to illustrate the thought :—



$ABCD = \tau\omicron\varsigma \delta\sigma\iota\omicron\nu : \alpha\lambda\delta\acute{\omega}\varsigma.$

$AEFG = \delta\iota\kappa\alpha\iota\omicron\nu : \delta\acute{\epsilon}\omicron\varsigma.$

In this discussion δίκαιον bears the wider sense of 'right,' and the question is: What is the precise relation of holiness (religion) to the wider sphere of ethical conduct or moral obligation? Owing to the circumstance that the question of piety and impiety was to be reviewed by the court, something of the legal sense of δίκαιον may here attach to the term. It will be instructive to compare the definitions of the righteous and the pious (holy) man attributed to Socrates. *Xen. Mem.* 4. 6. 4

55 ὅσιον πᾶν | δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ 12  
τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο ;

ΕΥΘ. Οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις.

ΣΩ. Καὶ μὴν νεώτερός γέ μου εἶ οὐκ ἐλάττονι ἢ  
ὅσῳ σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾶς ὑπὸ πλούτου  
60 τῆς σοφίας. ἀλλ', ὦ μακάριε, ξύντεινε σαυτόν· καὶ  
γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ  
τὸ ἐναντίον ἢ ὃ ποιητῆς ἐποίησεν ὃ ποιήσας —

11 E ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα  
εἰδὼς ὁρθῶς ἂν ἡμῖν εὐσεβῆς  
ὠρισμένος εἴη; *Then we should  
be right in defining the pious man  
as the one who knows what is  
lawful in respect of the gods?*  
*Ibid.* 4. 6. 6 ὁρθῶς ἂν ποτε ἄρα  
ὀριζοίμεθα ὀριζόμενοι δίκαιους  
εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώ-  
πους νόμιμα; *Then we should be  
right in defining the righteous  
(just) as those who know what  
is lawful in respect of men?*  
Note, first, that the two virtues  
are entirely coördinate, having  
mutually exclusive spheres.  
Note, also, that Socrates, as is  
his wont, reduces the virtues to  
a specific form of knowledge.  
In the *Euthyphro* the virtue of  
piety is a specific form of the  
general exercise of righteousness,  
and knowledge does not enter  
into the definition. But see the  
fourth definition, 14 C. *Gorg.*  
507 A (καὶ μὴν περὶ μὲν ἀνθρώ-  
πους τὰ προσήκοντα πράττων  
δίκαι' ἂν πράττοι, περὶ δὲ θεοὺς  
ὅσια) is purely Socratic.

A 56. τὸ μὲν αὐτοῦ: sc. τοῦ δι-  
καίου, 'one part of the right.'  
— τὸ δέ τι καὶ ἄλλο: τι modifies

τό, to mark its indef. character, 12 A  
HA. 654 a; cp. *Hippiarch.* 230 A  
τοῦ κέρδους τὸ μὲν τι ἀγαθὸν εἶναι,  
τὸ δέ τι κακόν. ἄλλο here is pred.  
(= 'is different') and καὶ is adv.  
57. οὐχ ἔπομαι: metaphorical;  
in his rejoinder, Socrates takes  
it literally, in order to play on  
the words. Cp. *Apol.* 39 B.  
58. οὐκ ἐλάττονι ἢ: here = το-  
σοῦτῳ. 59. ὃ λέγω: for the  
pres., see Krüger 53. 1. 2. The  
usage is common, esp. with ὅπερ,  
ὥσπερ, and ὥς. The reference is  
to 11 E. — ὑπὸ πλούτου: cp. 4 D.  
60. ὦ μακάριε: see note on 3 B.  
— ξύντεινε σαυτόν: 'brace up.'  
Cp. our colloq. phrase, 'to pull  
oneself together.' 61. λέγω γὰρ  
δή: 'You see (γὰρ δὴ) I say the  
reverse,' etc. 62. τὸ ἐναντίον ἢ:  
HA. 1045, 1 b; RD. § 173. Cp.  
*Phaedo* 115 D, *Gorg.* 481 C, etc.  
— ὃ ποιητῆς ἐποίησεν ὃ ποιήσας:  
note the paronomasia. ὃ ποιη-  
τῆς usually means Homer; not  
so in this instance. ὃ ποιήσας  
probably reflects Plato's uncer-  
tainty as to the poet's name.  
The poem in question is the  
*Cypria* (so called because it orig-  
inated on Cyprus?), one of the

Ζῆνα δὲ τόν θ' ἔρξαντα, καὶ ὃς τάδε πάντ' ἐφύτευσεν, |  
οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς.

B

65 ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ. εἶπω σοι  
ὅπῃ;

EYΘ. Πάνυ γε.

ΣΩ. Οὐ δοκεῖ μοι εἶναι, ἵνα δέος, ἔνθα καὶ αἰδώς·  
πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ  
70 ἄλλα πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι  
δὲ μηδὲν ταῦτα, ἃ δεδίασιν. οὐ καὶ σοὶ δοκεῖ;

EYΘ. Πάνυ γε.

ΣΩ. Ἀλλ' ἵνα γε αἰδώς, ἔνθα καὶ δέος εἶναι· ἐπεὶ  
ἔστιν ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυνόμενος  
75 οὐ πεφόβηται τε καὶ | δέδοικεν ἅμα δόξαν πονηρίας; C

EYΘ. Δέδοικε μὲν οὖν.

ΣΩ. Οὐκ ἄρ' ὀρθῶς ἔχει λέγειν· ἵνα γὰρ δέος,  
ἔνθα καὶ αἰδώς· ἀλλ' ἵνα μὲν αἰδώς, ἔνθα καὶ δέος,

12 A 'epic cycle,' having for its subject the events which preceded the story told in the Iliad. Its authorship was in doubt even among the best-informed critics of antiquity.

63. Ζῆνα δὲ τόν θ' ἔρξαντα: of Zeus, who hath created and begotten the world, thou wilt not speak; for where fear is, there also is reverence. The poet seems only to have meant that fear and reverence forbid one to speak of Zeus; but Plato here, as elsewhere, does not scruple to do violence to the poet's thought if he may thereby point his own moral. Cp. *Lysis* 212 E, *Prot.* 339 B foll., *Lach.* 191 B. In the argument αἰδώς

is a species of the genus δέος. 12 A

65. τούτῳ . . . τῷ ποιητῇ: the B words go together; for the dat., see HA. 772; G. 1175; B. 392.

68. οὐ δοκεῖ μοι εἶναι: εἶναι = 'to be true,' as Adam says; but he is prob. in error when he says that εἶναι has the same meaning in ἀλλ' ἵνα γε αἰδώς, ἔνθα καὶ δέος εἶναι, in l. 73.

70. δεδιέναι: HA. 849 b; G. 1263; B. 535; GS. 230. So πεφόβηται, l. 75. — αἰδεῖσθαι δὲ μηδέν: see notes on μηδὲν εἰδέναι, 6 A, and on οὐδέν, 8 C.  
77. οὐκ ἄρ' . . . ἀλλ' ἵνα . . . οὐ μέντοι: note the palindromic turn. Cp. notes on 3 C above, καίτοι . . . ἀλλ' ὅμως, and 13 D, οὐχ ἡγούμενος.

οὐ μέντοι ἵνα γε δέος, πανταχοῦ αἰδώς. ἐπὶ πλέον  
 80 γάρ, οἶμαι, δέος αἰδοῦς· μόριον γὰρ αἰδώς δέους,  
 ὥσπερ ἀριθμοῦ περιττόν, ὥστε οὐχ ἵναπερ ἀριθμός,  
 ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν, ἔνθα καὶ ἀριθμός.  
 ἔπει γάρ που νῦν γε;

ΕΥΘ. Πάνν γε.

85 ΣΩ. Τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ λέγων ἡρώτων,  
 ἄρα ἵνα δίκαιον, ἔνθα καὶ ὅσιον, ἢ ἵνα μὲν ὅσιον,  
 ἔνθα καὶ | δίκαιον, ἵνα δὲ δίκαιον, οὐ πανταχοῦ D  
 ὅσιον· μόριον γὰρ τοῦ δικαίου τὸ ὅσιον. οὕτω  
 φῶμεν ἢ ἄλλως σοι δοκεῖ;

90 ΕΥΘ. Οὐκ, ἀλλ' οὕτω. φαίνει γάρ μοι ὀρθῶς  
 λέγειν.

XIV. ΣΩ. Ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος  
 τὸ ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἔοικεν, ἐξευρεῖν  
 τὸ ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν  
 οὖν σύ με ἡρώτας τι τῶν νῦν δὴ, οἶον ποῖον μέρος  
 5 ἔστιν ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὢν τυγχάνει οὗτος ὁ  
 ἀριθμός, εἶπον ἄν, ὅτι ὁς ἂν μὴ σκαληνὸς ᾖ, ἀλλ'  
 ἰσοσκελὴς· ἢ οὐ δοκεῖ σοι;

12 C 79. ἵνα γε: cp. l. 73, above.  
 γε follows ἵνα in order to em-  
 phasize the precise relation, just  
 as is done by ἵναπερ in l. 81.  
 Cp. εἰ γε, 10 E, and διότι γε,  
 10 D. — ἐπὶ πλέον κτλ.: 'for  
 fear has greater (logical) exten-  
 sion than reverence.' 81. πε-  
 ριττόν: περιττόν (= odd) and  
 ἄρτιον (= even) were familiar to  
 the Greeks as the constituent  
 elements of number; cp. *Gorg.*  
 451 B. 85. τὸ τοιοῦτον κτλ.:  
 'it was something of that sort I  
 meant when I asked.' He refers  
 to 11 E foll.

XIV. 1. τὸ μετὰ τοῦτο: cp. 12 D  
*Meno* 87 C τὸ δὴ μετὰ τοῦτο. 3. τὸ  
 ποῖον μέρος: the art. calls for a  
 strict definition. Cp. *Gorg.* 463 C  
 ὁποῖον μόριον. 4. οἶον: 'as, for  
 example.' 5. οὗτος ὁ ἀριθμός:  
 sc. ὁ ἄρτιος ἀριθμός. 6. εἶπον  
 ἄν: for the aor., see HA. 895 b;  
 B. 606; GMT. 414. — σκαληνὸς  
 . . . ἰσοσκελὴς: note that arith-  
 metical relations are represented  
 by geometrical. This is not un-  
 common in Greek, and for ob-  
 vious reasons: first, the Greeks  
 were strong visualizers, and  
 therefore developed geometry

ΕΥΘ. Ἕμοιγε.

ΣΩ. Πειρώ δὴ καὶ σὺ ἐμέ | οὕτω διδάξαι, τὸ ποῖον E  
10 μέρος τοῦ δικαίου ὅσιόν ἐστιν, ἵνα καὶ Μελέτω λέγω-  
μεν μηκέθ' ἡμᾶς ἀδικεῖν μηδὲ ἀσεβείας γράφεσθαι,  
ὥς ἱκανῶς ἤδη παρὰ σοῦ μεμαθηκότας τά τε εὐσεβῆ  
καὶ ὅσια καὶ τὰ μῆ.

ΕΥΘ. Τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ  
15 μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ  
τὴν τῶν θεῶν θεραπείαν· τὸ δὲ περὶ τὴν τῶν ἀνθρώ-  
πων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

12 D before arithmetic; again, their methods of numerical notation were so inadequate and cumbersome (they only approached algebraic symbols quite late in their history), that all problems capable of a geometrical solution were treated preferably by that method. Note that, in the triangles, the base line is disregarded altogether. The principle of διχοτομία (equal division by two), which was represented by πέρας(ἄπειρον, περιττόν)(ἄρτιον, τετράγωνον)(ἑτερόμηκες, ἰσοσκελές)(σκαληλόν [see Ritter-Preller 55], played an important part in the mathematical speculations of the Pythagoreans, in which Plato took a lively interest.

E 10. λέγωμεν: = κελεύωμεν. Note the constr. 12. μεμαθηκότας: cp. *Gorg.* 488 A ἐγὼ γὰρ εἴ τι μὴ ὀρθῶς πράττω κατὰ τὸν βίον τὸν ἐμυνοῦ, εὖ ἴσθι τοῦτο ὅτι οὐχ ἐκὼν ἐξαμαρτάνω ἀλλ' ἀμαθία τῇ ἐμῇ, 'If I do aught amiss in the conduct of

my life, rest assured that I do 12 E so not intentionally but through ignorance.' These words of Socrates formed Plato's ethical creed as well. To know, for them, was to do. (Cp. the note above on 11 E.) Hence if Meletus is convinced that Socrates is better instructed, he must trust him in future and not prosecute him for impiety. See *Introd.* § 2.

THIRD DEFINITION: 'Holiness is that form of right conduct which relates to the service of the gods.' Euthyphro heartily adopts the suggestion of Socrates that τὸ ὅσιον is a species of the genus δίκαιον and proceeds to distinguish this species from other species by giving the specific differentia. As there is great ambiguity in the term θεραπεία, Socrates sets out to disclose and remove it. It is interesting to note that the Stoics who, like Euthyphro, laid great stress on divination and the formal aspects of religion, are quoted as saying (*Laert. Diog.* 7.

XV. ΣΩ. Καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνει λέγειν· ἀλλὰ | σμικροῦ τινος ἔτι ἐνδεής εἰμι. τὴν <sup>13</sup> γὰρ θεραπείαν οὕτω ξυνίημι ἥντινα ὀνομάζεις. οὐ γάρ που λέγεις γε, οἰαίπερ καὶ αἱ περὶ τὰ ἄλλα θερα-  
 5 πείαι εἰσιν, τοιαύτην καὶ περὶ θεούς. λέγομεν γάρ ποῦ—οἶον φαμέν, ἵππους οὐ πᾶς ἐπίσταται θερα-  
 πεύειν, ἀλλὰ ὁ ἵππικός· ἦ γάρ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ γάρ που ἵππικὴ ἵππων θεραπεία.

10 ΕΥΘ. Ναί.

ΣΩ. Οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν, ἀλλὰ  
 ὁ κυνηγετικός.

ΕΥΘ. Οὕτω.

ΣΩ. Ἡ γάρ που κυνηγετικὴ κυνῶν θεραπεία. |

15 ΕΥΘ. Ναί.

ΣΩ. Ἡ δέ γε βοηλατικὴ βοῶν.

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεῶν, ὦ  
 Εὐθύφρων; οὕτω λέγεις;

12 E 119) εἶναι τὴν εὐσέβειαν ἐπιστή-  
 μην θεῶν θεραπείας, which, as in-  
 troducing ἐπιστήμη, is nearer the  
 Socratic view. Cp. note on 11 E.

XV. 1. καλῶς: see note on  
 13 A 7 A. 2. σμικροῦ κτλ.: cp. *Pro-*  
*tag.* 329 B σμικροῦ τινος ἐνδεής  
 εἰμι πάντ' ἔχειν.—τὴν γὰρ θερα-  
 13 A 7 A. πείαν κτλ.: a case of prolepsis. ἥν-  
 τινα, for which we might have had  
 τίνα (see note on 11 B), classi-  
 fies; cf. GS. 130. So in Lat.  
*quis* is roughly used for *qualis*;  
 cp. οἰαίπερ, l. 4, and τοιαύτην,  
 l. 5, τίνα and τοιαύτην, 13 D.  
 6. οἶον: cp. οἶον τοιόνδε, 13 B.  
 RD. § 16. The constr. is changed

to avoid a didactic statement: 13 A  
 an illustration, in the true So-  
 cratic manner, has the prefer-  
 ence, in order to lead up gradu-  
 ally to the inference. 9. ἵππική:  
*sc. τέχνη*; just so, too, κυνηγετική,  
 βοηλατική, etc.—ἵππων θεραπεία:  
 cp. *Alc. I.* 122 A, *Gorg.* 515 C ff.,  
*Meno* 93 D. 16. ἡ δὲ βοηλα-  
 16. τικὴ βοῶν: *sc. θεραπεία*; the same  
 word is to be supplied with θεῶν,  
 l. 18. Socrates loved to ring the  
 changes on a few homely examples  
 drawn from the life of herdsmen,  
 cobblers, etc., and so became the  
 butt of ridicule; see *Gorg.* 491 A,  
*Symph.* 221 E, *Xen. Mem.* 1. 2. 37.

20 ΕΥΘ. Ἐγωγε.

ΣΩ. Οὐκοῦν θεραπεία γε πᾶσα ταῦτόν διαπράττεται ;  
οἶον τοιόνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελία τοῦ  
θεραπευομένου, ὥσπερ ὁρᾷς δῆ, ὅτι οἱ ἵπποι ὑπὸ  
τῆς ἵππικῆς θεραπευόμενοι ὠφελοῦνται καὶ βελτίους  
25 γίνονται· ἢ οὐ δοκοῦσί σοι ;

ΕΥΘ. Ἐμοιγε.

ΣΩ. Καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς,  
καὶ οἱ βόες ὑπὸ τῆς βοηλατικῆς, | καὶ τᾶλλα πάντα  
ὡσαύτως· ἢ ἐπὶ βλάβῃ οἶει τοῦ θεραπευομένου τὴν  
30 θεραπείαν εἶναι ;

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἀλλ' ἐπ' ὠφελία ;

ΕΥΘ. Πῶς δ' οὔ ;

ΣΩ. Ἡ οὖν καὶ ἡ ὁσιότης θεραπεία οὔσα θεῶν  
35 ὠφελία τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ ;  
καὶ σὺ τοῦτο ξυγχωρήσῃς ἄν, ὥς ἐπειδάν τι ὄσιον  
ποιῇς, βελτίῳ τινὰ τῶν θεῶν ἀπεργάζῃ ;

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρον, οἶμαί σε τοῦτο  
40 λέγειν· πολλοῦ καὶ δέω· ἀλλὰ τούτου δὴ ἔνεκα καὶ  
ἀνηρόμην, τίνα ποτὲ | λέγοις τὴν θεραπείαν τῶν θεῶν, D  
οὐχ ἡγούμενός σε τοιαύτην λέγειν.

13 B 22. οἶον τοιόνδε: HA. 626 b; mon in Plato; cp. *Symp.* 202 C, 13 C  
G. 915; B. 318. So also *Gorg.* 464 A, *Rep.* 331 C. More commonly τὸ τοιόνδε. 23. ὥσπερ ὁρᾷς δῆ: cp. *Rep.* 421 A.  
C 31. μὰ Δί': HA. 723; G. 1066; B. 344. 36. ξυγχωρήσῃς ἄν: potential opt., HA. 872; G. 1327; B. 563; GS. 438. The old-fashioned ending -αις is com-  
mon in Plato; cp. *Symp.* 202 C, 13 C *Phaedr.* 241 D, 275 D, etc.  
40. πολλοῦ καὶ δέω: pers. for the more common impers. constr., HA. 743 b; G. 1116; RD. § 259.  
42. οὐχ ἡγούμενός: a palindromic turn, repeating οὐδὲ γὰρ ἐγώ . . . οἶμαι. Such returns are frequent in Plato. Cp. notes on 3 C and 12 B.



ΕΥΘ. Καὶ ὁρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοιαύτην λέγω.

45 ΣΩ. Εἶεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὁσιότης;

ΕΥΘ. Ἦπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότας θεραπεύουσιν.

ΣΩ. Μανθάνω· ὑπηρετική τις ἂν, ὥς ἔοικεν, εἴη  
50 θεοῖς.

ΕΥΘ. Πάνυ μὲν οὖν.

XVI. ΣΩ. Ἐχouis ἂν οὖν εἰπεῖν, ἡ ἱατροῖς ὑπηρε-

13 D 47. ἦπερ: cp. Xen. *Hell.* 2. 3. 14 ἐθεράπεον πάσῃ θεραπείᾳ. 49. μανθάνω: see note on 3 B. — ὑπηρετική τις . . . θεοῖς: ὑπηρετική is subst. GS. 33; for the dat., see HA. 765 a; G. 1174; B. 393. So, too, δόσεως θεοῖς 14 C, ὑπηρεσία τοῖς θεοῖς 14 D, δῶρα τοῖς θεοῖς 15 A. Holiness is here called a *ministration to Deity* rather than a *service* or *tendancy* (θεραπεία) ostensibly to obviate misapprehension; but in reality, I think, to point the connection of the argument at this stage with the plea of the *Apology*. There Socrates put forth every effort to show that he bore a commission from God to lead his special form of the philosophic (or religious) life, which to him constituted the very essence of piety. The plea culminates in 30 A, where he declares, "This will I do to whomsoever I may meet, be he young or old, stranger or fellow-townsmen, and to you, my fellow-citizens, by as

much more as ye are nearer of 13 D kin to me. For such, I assure you, is the command of God, and I am persuaded that never has there befallen you in our city a greater blessing than this my ministration to the God (τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν, cp. *Euth.* 14 D αὐτῇ ἡ ὑπηρεσία . . . τοῖς θεοῖς)." By interpreting our passage in the light of the foregoing, we obtain an insight into the meaning of both. Socrates' life is the type of the holy life; and when Socrates asks for the *end* to be realized by man's ministration to Deity, the answer is suggested by the *end* which he sought to attain. For in *Apol.* 30 A (continuing where we just left off) he said, 'For I go about with no other business but this, to plead with you, young and old, not to have more regard for your bodies nor for wealth than for the soul, that it may be as good as possible.' See the *Introd.* §§ 5 and 6.

τική εἰς τίνος ἔργου ἀπεργασίαν τυγχάνει οὔσα ὑπηρετική; οὐκ εἰς ὑγιείας οἶε;

EYΘ. Ἐγώ γε.

5 ΣΩ. Τί δέ; ἡ ναυπηγοῖς ὑπηρετική εἰς τίνος | ἔργου ἀπεργασίαν ὑπηρετική ἐστίν;

EYΘ. Δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

ΣΩ. Καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

EYΘ. Ναί.

10 ΣΩ. Εἰπὲ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετική εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετική ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδή περ τά γε θεία κάλλιστά γε φῆς εἰδέναι ἀνθρώπων.

EYΘ. Καὶ ἀληθῆ γέ λέγω, ὦ Σώκρατες.

15 ΣΩ. Εἰπὲ δὴ πρὸς Διός, τί ποτέ ἐστιν ἐκείνω τὸ πάγκαλον ἔργον, ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπηρεταῖς χρώμενοι;

13 D XVI. 2. εἰς τίνος ἔργου ἀπεργασίαν: cp. ἡ περὶ τίνων διαφορά, 7 B. Here is broached the matter of the ἔργον, which has great significance to Plato's thought. It is that which is effected by an action, and, indeed, that which, as an end, determines the means to its accomplishment. Originating in art, the term acquired a large use in ethics, and, with Plato and Aristotle, always looks to the *Good* as the supreme end of rational and moral endeavor. Cp. *Rep.* 352 E–353 B, *Gorg.* 468 B, 499 E for its connection with τὸ ἀγαθόν and ἀρετή. Cp. also *Gorg.* 503 E, *Crat.* 389, and Xen. *Oecon.* 1. 2. In the note on p. 83 attention was called to Socrates' cure of souls, which

he regarded as the object of 13 D greatest moment (cp. *Gorg.* 477 B foll.); with the reference to the ἔργον, the final goal of holiness is raised a step higher, and the realization of *the Supreme Good* in human society is suggested as its object. That, however, is the assimilation of the individual soul to God (*Theaet.* 176 AB) and, for society, the ultimate approximation to the ideal of righteousness sketched in the *Republic*. Euthyphro does not catch the hint. 3. εἰς ὑγιείας: sc. ἀπεργασίαν; so, too, with εἰς πλοίου and εἰς οἰκίας, 13 E. 8. ἡ οἰκοδόμοις: sc. ὑπηρετική. 12. τά γε θεία κάλλιστά γε: note the repetition of γε. Ast's *Lex.* cites many examples.

E

ΕΥΘ. Πολλὰ καὶ καλά, ὦ Σώκρατες.

ΣΩ. Καὶ γὰρ | οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως <sup>14</sup>  
 20 τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ  
 πολέμῳ ἀπεργάζονται· ἢ οὐ ;

ΕΥΘ. Πῶς δ' οὐ ;

ΣΩ. Πολλὰ δέ γ', οἶμαι, καὶ καλὰ καὶ οἱ γεωργοί·  
 ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶν τῆς ἀπεργασίας  
 25 ἢ ἐκ τῆς γῆς τροφή.

ΕΥΘ. Πάνυ γε.

ΣΩ. Τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ  
 ἀπεργάζονται ; τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας ;

ΕΥΘ. Καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες,  
 30 ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς | πάντα ταῦτα ὥς B  
 ἔχει μαθεῖν· τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν

13 E 18. πολλὰ καὶ καλά: Euthyphro, not knowing precisely what to say, takes refuge in generalities. 19. οἱ στρατηγοί: again one is forcibly reminded of Socrates' plea before the court; see *Apol.* 28 DE. 20. τὸ κεφάλαιον αὐτῶν: a case of brachylogy; cp. τὸ κεφάλαιον αὐτῶν ἐστὶ τῆς ἀπεργασίας, l. 24. It is possible, but not probable, that κεφάλαιον (*sc.* ἔργον) is an adj. Schanz supplies τῆς ἀπεργασίας; without the addition, αὐτῶν is to be constr. like τῆς τέχνης, 11 D. See App. 23. οἱ γεωργοί: cp. *Rep.* 333 A. 24. αὐτῶν: hyperbaton. 27. τί δὲ δὴ: see note on 7 D. — τῶν πολλῶν καὶ καλῶν: cp. *Gorg.* 509 D τί δὲ δὴ τοῦ ἀδικεῖν; this is a free use of the gen., to premise mention of a thing, RD. § 27. For other examples, see *Rep.* 459 B, 470 A, 515 B, *Phaedo*

78 D, etc. There is no ellipsis <sup>14</sup> A of περί, as some have thought. 28. τῆς ἐργασίας: cp. ἀπεργασίας, above, l. 24. It is common thus to employ the simple for the compound verb or noun when it has just been used. For examples in Plato, see *Crito* 44 D, *Phaedo* 104 D, *Theaet.* 178 A, *Soph.* 267 A f., etc. In Euripides, *Med.* 1252 κατὶδετ' ἴδετε, *Alc.* 400 ὑπάκουσον ἀκουσον, *Bacch.* 1065 κατήγεν ἦγεν ἦγεν εἰς μέλαν πέδον. 29. ὀλίγον . . . πρότερον: in 9 B; for ὀλίγον, see HA. 781 a. 30. πλείονος ἔργου: cp. 9 B ἀλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, where see note. — πάντα ταῦτα κτλ.: B 'to learn how all these matters stand.' 31. ἀπλῶς: 'simply,' 'without qualification.' — ἐὰν μὲν κεχαρισμένα: not a new definition, but a rhetorical restatement of that offered in 12 E.

μὲν κεχαρισμένα τις ἐπίσθηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἔστι τὰ ὅσια, καὶ σφίξει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ  
 35 τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν κεχαρισμένων ἀσεβῇ, ἃ δὴ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν.

XVII. ΣΩ. Ἡ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρων, εἰ ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὧν ἡρώτων. ἀλλὰ γὰρ οὐ πρόθυμός με εἰ διδάξαι· δῆλος εἶ. καὶ  
 γὰρ νῦν | ἐπειδὴ ἐπ' αὐτῷ ἦσθα, ἀπετράπον· ὃ εἰ  
 5 ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρωτῶντα τῷ ἐρωτωμένῳ ἀκολουθεῖν, ὅπῃ ἂν ἐκείνος ὑπάγῃ· τί

- 14 B 32. λέγειν κτλ.: εὐχόμενος takes up λέγειν, as θύων takes up πράττειν. 34. σφίξει τὰ τοιαῦτα: this remark is aside from the subject, and is not regarded by Socrates. It is a favorite commonplace with the moralists; cp. *Minos* 314 D, *Arist. Rhet.* 1360<sup>a</sup> 19, *Polit.* 1286<sup>a</sup> 7 ff., 1287<sup>a</sup> 18, Heraclitus apud Laert. *Diog.* 9. 2. As the Greek state was founded on religion, its salvation was believed to depend on the piety of the citizens. Cp. the noble ode of Horace, *C.* III. 6. Strangely enough, some critics have regarded this trite saying as the key to the definition of holiness. 36. ἀνατρέπει: cp. *Crito* 50 B. XVII. 1. πολὺ: belongs to βραχυτέρων. 3. ἀλλὰ γάρ: HA. 1050. 4 d; RD. §§ 147, 149. — δῆλος εἶ: asyndetically added, as *Prot.* 339 E δίκαιος εἶ. Cp. HA. 1039; RD. § 207. Note the pers. for impers. constr., HA. 944 a. Cp. *Gorg.* 474 C ὡς εἰ-  
 κας, *Crito* 44 D, 46 D; and see 14 B note on 7 B. 4. ἐπ' αὐτῷ ἦσθα: C 'you were hard by it'; 'you were hot,' the children say. Socrates exhausts his vocabulary in trying to convince Euthyphro that the true definition of holiness is to be found by following the clew just obtained, rather than by grasping at a new one. See the notes on 13 D. 6. ἐμεμαθήκη: for the tense, see HA. 895; G. 1397; B. 606; cp. *Apol.* 36 C. — νῦν δὲ . . . γάρ: see note on 11 C. — τὸν ἐρωτῶντα κτλ.: following the lead of the argument is a commonplace in Plato (*Rep.* 365 D, 394 D, 410 B, 415 D, *Phaedo* 82 D, 115 B, *Gorg.* 527 E, etc.). See App. 7. ἐκείνος: refers to τῷ ἐρωτωμένῳ. — ὑπάγῃ: ὑπο- suggests that one is following a path whose end is not in sight. The suggestion is in harmony with the thought of following the argument. Cp. *Phaedo* 82 D.

δὴ αὖ λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα ; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὔχεσθαι ;

10 ΕΥΘ. Ἐγώ γε.

ΣΩ. Οὐκοῦν τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ' εὔχεσθαι αἰτεῖν τοὺς θεούς ;

ΕΥΘ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩ. Ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς |  
15 ὁσιότης ἂν εἴη ἐκ τούτου τοῦ λόγου. D

ΕΥΘ. Πάννυ καλῶς, ὦ Σώκρατες, ξυνήκας δ' εἶπον.

ΣΩ. Ἐπιθυμητὴς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὅτι ἂν εἴπῃς. ἀλλὰ μοι λέξον, τίς αὕτη ἡ ὑπηρεσία  
20 ἐστὶ τοῖς θεοῖς ; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις ;

ΕΥΘ. Ἐγώ γε.

14 C FOURTH DEFINITION: 'Holiness is the art or the science of sacrifice and prayer.' This definition is closely akin to that attributed to Socrates by Xen. *Mem.* 4. 6. 4 (see note on 11 E) and it is probable that it fairly represents the common unphilosophical views of the Greeks. Socrates extracts it from the last proposition of Euthyphro, omitting the notion *κεχαρισμένα*, only to show that it is inherent in the general view, in 15 B. Compare 14 B ἐπίσθηται . . . εὐχόμενός τε καὶ θύων with our definition, ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὔχεσθαι. The term ἐπιστήμη adds nothing new; for ὁσιότης has already been regarded as τέχνη = ἐπιστήμη; cp. τεχνικόν, 14 E. 14. αἰτήσεως: sc. παρὰ θεῶν.

15. ὁσιότης: without the art., 14 D HA. 660; G. 944. Cp. τὴν ὁσιότητα, 14 C, above, l. 5, and ἡ ὁσιότης, 14 E, l. 10. 17. ἐπιθυμητὴς . . . τῆς σῆς σοφίας: contrast with this colorless phrase the vivid expression in *Meno* 70 B ἐραστὰς ἐπὶ σοφίᾳ. Cp. *Rep.* 600 D. See App. 18. ὥστε . . . πεσεῖται: the metaphor is derived from arrows that miss the mark and fall in vain to the ground; cp. Pind. *Ol.* 9. 13 and schol. 19. ὑπηρεσία: Socrates is glancing at 13 D, and thereby clearly shows that he does not regard Euthyphro's latest attempt as a definition of holiness proper, but only as a special description of man's ministrations to Deity. 20. αὐτοὺς . . . ἐκείνοις: see note on 6 E.

XVIII. ΣΩ. Ἄρ' οὖν οὐ τὸ ὀρθῶς αἰτεῖν ἂν εἴη,  
ὧν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν ;

ΕΥΘ. Ἀλλὰ τί ;

ΣΩ. Καὶ αὖ τὸ διδόναι ὀρθῶς, ὧν ἐκείνοι | τυγχάν- E  
5 νουσιν δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὖ ἀντιδω-  
ρεῖσθαι ; οὐ γάρ που τεχνικόν γ' ἂν εἴη δωροφορεῖν  
διδόντα τῷ ταῦτα ὧν οὐδὲν δεῖται.

ΕΥΘ. Ἀληθῆ λέγεις, ὦ Σώκρατες.

ΣΩ. Ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρων, τέχνη  
10 ἢ ὁσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων.

ΕΥΘ. Ἐμπορικὴ, εἰ οὕτως ἡδιόν σοι ὀνομάζειν.

ΣΩ. Ἀλλ' οὐδὲν ἡδιον ἔμοιγε, εἰ μὴ τυγχάνει  
ἀληθὲς ὄν. φράσον δέ μοι, τίς ἢ ὠφελία τοῖς θεοῖς  
τυγχάνει οὕσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβά-  
15 νουσιν ; ἂ μὲν γὰρ διδόασιν, παντὶ δήλον· οὐδὲν γὰρ

14 D XVIII. 2. ταῦτα αὐτοὺς αἰ-  
τεῖν: HA. 724; G. 1069; B. 340.  
3. ἀλλὰ τί: 'what else?' Ritter  
(*Untersuchungen über Plato*, p.  
57) says that in his later works  
Plato uses τί μὴν; instead of  
this phrase. 4. αὖ . . . αὖ:  
note the repetition. See note on  
E 6 A. 6. τεχνικόν: 'in accord-  
ance with ἐπιστήμη (= τέχνη).'  
11. ἔμπορικὴ: τις somewhat soft-  
ens the repulsive expression, but  
there is in the term a certain  
protest against popular notions.  
Cp. *Symp.* 188 B ἔτι τοίνυν καὶ  
θυσίαι πᾶσαι καὶ οἷς μαντικὴ ἐπι-  
στατεῖ — ταῦτα δ' ἐστὶν ἢ περὶ  
θεοῦ τε καὶ ἀνθρώπου πρὸς  
ἀλλήλους κοινωνία; *Symp.* 202 E,  
*Rep.* 365 E, *Polit.* 290 CD, *Aes.*  
*Choeiph.* 255 ff. This conception  
of religion, however repugnant

to enlightened minds, was com- 14 E  
mon among primitive peoples  
and still serves to explain certain  
ceremonies. See Deussen, *Allge-  
meine Gesch. der Philosophie*, I.  
1. 91 ff. 12. ἀλλ' οὐδὲν ἡδιον  
κτλ.: Socrates resents conces-  
sions made to his pleasure rather  
than to the truth; for truth is not  
a respecter of persons. Cp.  
*Rep.* 595 C, *Phaedo* 91 A, C,  
Arist. *Eth. Nic.* I. 4. 1096<sup>a</sup> 16.  
15. οὐδὲν γὰρ . . . ἐκείνοι δῶσιν:  
the views of Socrates on Provi-  
dence are given by Xen. *Mem.*  
I. 4 and 4. 3. A Christian  
scholiast refers to James I. 17,  
"Every good gift and every  
perfect gift is from above, and  
cometh down from the Father  
of lights." Cp. the utterance of  
Democritus, *fr.* 13 (Mullach).

ἡμῶν ἐστὶν ἀγαθόν, | ὅτι ἂν μὴ ἐκεῖνοι δώσιν· ἃ δὲ 15  
 παρ' ἡμῶν λαμβάνουσιν, τί ὠφελοῦνται; ἢ τοσοῦτον  
 αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα  
 τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ'  
 20 ἡμῶν οὐδέν;

ΕΥΘ. Ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφελεῖ-  
 σθαι ἀπὸ τούτων, ἃ παρ' ἡμῶν λαμβάνουσιν;

ΣΩ. Ἀλλὰ τί δή ποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρων, τὰ  
 παρ' ἡμῶν δῶρα τοῖς θεοῖς;

25 ΕΥΘ. Τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ  
 ἐγὼ ἄρτι ἔλεγον, χάρις;

ΣΩ. Κεχαρισμένον ἄρα | ἐστίν, ὦ Εὐθύφρων, τὸ Β  
 ὄσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς;

ΕΥΘ. Οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

15 A 16. ἃ δὲ παρ' ἡμῶν κτλ.: the unexpressed antecedent of ἃ is a free acc. (or nom.? cp. *Phil.* 27 E), cp. *Phaedo* 65 D τί δὲ δὴ τὰ τοιάδε. Note the fuller form in l. 21 ὠφελείσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν. For τί, see HA. 716 b; G. 1054. 21. ὠφελείσθαι ἀπὸ τούτων: 'they derive benefit from.' ὠφελείσθαι c. ἐκ and ἀπό with reference to things, c. ὑπό and παρά (rare) with reference to persons. Cp. ἀπό with λαμβάνω (*Apol.* 25 E), ἀπολαύω (*Apol.* 31 B), πάσχω (*Phaedo* 83 B). 23. τί δή ποτ': the δῶρα τοῖς θεοῖς are regarded as constituting essentially a unit, hence τί rather than τίνα; cp. GS. 132. Socrates requires not an enumeration but a statement of the character of our gifts to the gods. 25. τιμὴ τε καὶ γέρα: note the free nom. in

enumeration, GS. 8. Or possibly 15 A οἶει may be parenthetical. Sacrifices were actually called τιμαί (cp. Lat. *honores*), γέρα, and χάριτες. 26. ἄρτι: i.e. in 14 B. 27. κεχαρισμένον . . . φίλον: Euthyphro's use of κεχαρισμένα, 14 B, and χάρις, 15 A, has occupied Socrates' thought all the while, though he has temporarily disregarded the point. Now by an adroit turn he makes Euthyphro identify these terms with φίλον and so shows him that the argument has traveled round in a circle to the point of departure, in 6 E. 29. πάντων γε μάλιστα Β φίλον: this may be merely a strengthened superlative, 'nothing quite so dear,' as in *Charm.* 158 E; but it seems better to take it as an emphatic assertion that it is φίλον at all events, whether it be ὠφέλιμον or not. Cp. *Gorg.*

30 ΣΩ. Τοῦτο ἄρ' ἐστὶν αὖ, ὡς ἔοικε, τὸ ὅσιον, τὸ τοῖς θεοῖς φίλον.

ΕΥΘ. Μάλιστα γε.

XIX. ΣΩ. Θανμάσει οὖν ταῦτα λέγων, εἴαν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάσει τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε τεχνικώτερος τοῦ Δαιδάλου καὶ  
5 κύκλω περιμόντα ποιῶν; ἢ οὐκ αἰσθάνει, ὅτι ὁ λόγος ἡμῖν περιελθὼν πάλιν εἰς ταῦτον ἦκει; μέμνησαι γάρ που, ὅτι ἐν τῷ ἔμπροσθεν τό τε ὅσιον καὶ τὸ θεοφιλὲς οὐ ταῦτον ἡμῖν ἐφάνη, ἀλλ' ἕτερα ἀλλήλων· ἢ οὐ μέμνησαι;

10 ΕΥΘ. Ἐγωγε.

ΣΩ. Νῦν οὖν οὐκ ἐννοεῖς, ὅτι τὸ τοῖς θεοῖς φίλον φῆς ὅσιον εἶναι; τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ;

ΕΥΘ. Πάνυ γε.

15 ΣΩ. Οὐκοῦν ἢ ἄρτι οὐ καλῶς ὠμολογοῦμεν, ἢ εἰ τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα.

ΕΥΘ. Ἐοικεν.

15 B 453 D οὐ δῆτα, ἀλλὰ πάντων μάλιστα πείθει, 'persuade, you ask? Why yes,—of *all* things!' See note on εἰ ὅτι μάλιστα, 4 D.

30. αὖ: refers back to 6 E.—τὸ τοῖς θεοῖς φίλον: explanatory of τοῦτο, the pred. of τὸ ὅσιον. 32. μάλιστα γε: 'most certainly,' frequent in answers.

XIX. 3. τὸν Δαίδαλον: cp. 11 C; for the art., see HA. 663. This is, of course, in app. with ἐμέ. 4. καὶ κύκλω . . . ποιῶν: καί emphasizes κύκλω, and ποιῶν assigns

the ground for the previous state- 15 B ment. 5. ὁ λόγος κτλ.: for the thought, see *Theaet.* 200 C, *Hipparch.* 231 C, *Clitopho* 410 A. 7. ἐν τῷ ἔμπροσθεν: 10 DE. C 12. ἄλλο τι ἢ: HA. 1015 b; G. 1604; B. 573, N.—γίγνεται: 'turns out to be.' 15. ἄρτι: in 10 E.—καλῶς . . . ὀρθῶς: see note on 7 A.

CLOSE OF THE DIALOGUE: 'Our quest has been futile; let us begin anew.' 'Excuse me; I have a pressing engagement. Some other day.'



XX. ΣΩ. Ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον, τί ἐστι τὸ ὅσιον· ὡς ἐγώ, πρὶν ἂν μάθω, ἐκὼν εἶναι οὐκ ἀποδειλιάσω. | ἀλλὰ μὴ με ἀτιμάσης, ἀλλὰ παντὶ τρόπῳ προσέχων τὸν νοῦν ὅτι μάλιστα νῦν εἰπέ τὴν ἀλήθειαν. οἶσθα γάρ, εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἶ, ὥσπερ ὁ Πρωτεύς, πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχέιρησας ὑπὲρ ἀνδρὸς θητὸς ἄνδρα πρεσβύτην πατέρα 10 διωκάθειν φόνου, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσεις, καὶ τοὺς ἀνθρώπους ἡσχύνῃς. νῦν δὲ εὖ οἶδα ὅτι

- 15 C XX. 2. ὡς : HA. 925; G. 1505; B. 598. — πρὶν ἂν μάθω : HA. 921, (924 a); G. 1471. 2; B. 627. — ἐκὼν εἶναι : HA. 956 a; G. 1535; B. 642. 1; GMT. 780. Cp. B. L. Gildersleeve in A. J. P., 1889, 381 f. "It may well be contended that in all these passages εἶναι serves the purposes of a larger γε — which particle, by the way, is absent from nearly all the passages in which the restrictive εἶναι occurs." 4. παντὶ τρόπῳ . . . ὅτι μάλιστα : double intensive, because Euthyphro is remiss (τρυνφᾶ). Cp. *Gorg.* 496 C καὶ εὖ μάλα σκεψάμενος ἀποκρίνον. 5. εἴπερ τις ἄλλος : HA. 905; B. 615. 6. ὥσπερ ὁ Πρωτεύς : cp. Hom. δ 384 ff.; *Euthyd.* 288 B, *Ion* 541 E. All sea-divinities possessed two characteristics which render the comparison of Euthyphro with them especially fitting: they had the gift of prophecy, and they had the power to change at will from 15 D one form to another. Cp. the representations on figured vases of Peleus' wooing of Thetis. For Thetis, see *Apol.* 28 C, Hom. Σ 70 ff. 8. οὐκ ἔστιν ὅπως : 'it is impossible that,' phraseological; virtually an adv. = *nullo modo*. 9. ἀνδρὸς θητὸς ἄνδρα πρεσβύτην : HA. 625 a. Note the emphatic juxtaposition. — πατέρα : 'and that your father.' Note the emphatic order. 10. διωκάθειν : HA. 494; G. 779. — τοὺς θεοὺς : obj. of ἂν ἔδεισας, and παρακινδυνεύειν is an epexegetic inf. likewise depending on it. 11. μὴ οὐκ . . . ποιήσεις : one of the very rare cases of the fut. opt. after verbs of fearing, GMT. 131. 12. ἡσχύνῃς : supply ἂν from the foregoing verbs. The omission is more common with the opt., GS. 450. Cp. *Phaedo* 87 E, *Anterast.* 135 C, 136 C.

σαφῶς | οἷε εἰδέναι τό τε ὅσιον καὶ μή· εἰπὲ οὖν, ὦ E  
 βέλτιστε Εὐθύφρων, καὶ μὴ ἀποκρύψῃ ὅτι αὐτὸ ἡγεῖ.  
 15 ΕΥΘ. Εἰς αὐθις τοῖνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω  
 ποι, καὶ μοι ὦρα ἀπιέναι.  
 ΣΩ. Οἷα ποιεῖς, ὦ ἑταῖρε! ἀπ' ἐλπίδος με καταβαλὼν  
 μεγάλης ἀπέρχει, ἣν εἶχον, ὥς παρὰ σοῦ μαθὼν τά τε  
 ὅσια καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλλά-  
 20 ξομαι, ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' |  
 Εὐθύφρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας 16  
 αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ  
 τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην.

- 15 D 13. σαφῶς οἷε εἰδέναι: cp. ἀκριβῶς οἷε ἐπίστασθαι. σαφῶς limits εἰδέναι, and οἷε is used to suggest that it is a mere (unfounded) opinion. Cp. *Apol.*
- E 29 A. 15. εἰς αὐθις: 'some other day.' Cp. 6 C ταῦτα μὲν μοι εἰς αὐθις ἐπὶ σχολῆς διηγήσει. 16. ὦρα ἀπιέναι: HA. 952; G. 1521; B. 641; for the omission of the copula, see HA. 611 a; GS. 83 ff. Laert. Diog. 2. 29 says that Socrates induced a certain Euthyphro to desist from prosecuting his father. Though there is a mistake in the nature of the charge, acc. to his account, there can be no doubt that our Euthyphro is meant. Hirzel, *Der Dialog*, 1. p. 196, n. 1, suggests that the variant ξενίας in Laert. Diog. 2. 29 for (ξενοκτονίας or) φόνου, acc. to *Euth.* 4 A, was due to some other Socratic dialogue, rather than to a comedy, as Bergk supposed, *De Reliquiis Comoediae Atticae Antiquae*, p. 357 ff. 17. οἷα ποιεῖς: HA. 1001 a. The words express 15 E disappointment. Cp. *Charm.* 166 C, *Alc. I.* 113 E, *Phaedo* 117 D. — ἀπ' ἐλπίδος κτλ.: cp. *Phaedo* 98 B. Socrates has based two hopes on the expectation of being duly instructed by Euthyphro: first, the hope of exemption from trial (ὥς . . . ἀπαλλάξομαι, GMT. 136; cp. Eur. *El.* 919); again, the hope of leading a better life with truer insight (ὅτι ἄμεινον βιωσοίμην, GMT. 128; cp. Thuc. 6. 30). Socrates, no doubt, was genuinely disappointed; but it is customary, in Plato's minor dialogues, to leave the main question unanswered. 19. καὶ . . . καὶ δὴ 16 A καί: 'both . . . and especially.' — ἀπαλλάξομαι . . . βιωσοίμην: note the change from dir. to indir. disc. For the constr., see note on ἀπ' ἐλπίδος, l. 17. The doubling of conjunctions is not unexampled; cp. Xen. *Cyr.* 5. 3. 30; *Anab.* 5. 6. 19; 7. 4. 5. Inversely, ὅτι . . . ὥς, *Hipp. Ma.* 281 C.

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## § 2. CRITICAL NOTES ON THE TEXT

A detailed report of the readings of the Mss. has been given with great precision by Schanz and Fritzsche, to whose *adnotatio* the scholar is referred. A careful study of the text of Burnet (Oxford, 1900) and of Schanz's smaller critical edition (Leipzig, 1887) as compared with the large edition (Leipzig, 1875), shows how unwilling critics now are to follow slavishly any one class of Mss.

It is well known that the works of Plato were divided for convenience into two volumes, the first of which contained the first seven tetralogies, the second containing the remainder. The best Ms. for the first volume, as is universally acknowledged, is the *Clarkianus* of the Bodleian Library, Oxford. For the second volume, the *Parisinus* is admittedly the best. Burnet suggests the possibility that the *Marcianus* (T) — which shares, though not quite equally, with the *Clarkianus* (B) the distinction of affording the critical basis for the first volume — is really the lost first part of the *Parisinus*. It may therefore be in order to give a brief account of these two Mss.

The *Clarkianus*<sup>1</sup> or *Bodleianus* (B), a parchment written in the year 895 (so Burnet; Schanz says 896), contains the first six tetralogies of Thrasyllus. It is admitted by all to be the best representative of the first class of Mss., to which Schanz in his large critical edition deferred in all cases of doubt. The Ms. suffers chiefly from two classes of errors: first, from mistakes of the copyist, which, not being masked by false learning, are readily detected and corrected; second, from omissions, which may be recovered by reference to T. In matters of detail, B is fairly accurate, but requires to be corrected here and there, when the right reading appears only in inferior Mss.

The *Marcianus*<sup>2</sup> (T), the leader of the second class of Mss., is a parchment, written in the twelfth century or earlier, discovered and collated by Schanz, who at once perceived its great worth. The scribe who wrote it was more than ordinarily intelligent, and made few mistakes of an egregious sort. There occur, however, numerous transpositions, which are easily corrected by reference to B. In the vast majority of points the text of the *Euthyphro* is now fully made out, and the disagreements between B and T have been finally weighed; but there still remain a number of passages in which the indications are by no means clear. In such cases the editor follows B or T according to his best judgment of the requirements of the context.

In offering the following critical notes, the object has been twofold. In the first place, it appeared desirable to single out the principal points at which the text may still be fairly said to be in doubt, and to exhibit the readings of B and T. But, again, it was only natural that account should be taken of the text presented in the best recent editions. In so doing, it became necessary to take sides, and sometimes to take issue with scholars whose critical judgment is deservedly held in high esteem. The text here presented exhibits only one novelty, viz. the reading ἄλλους ἀδικεῖν for ἀλλήλους ἀδικεῖν in 8 D, and this was suggested as a possibility, though not adopted, by Adam. Where no note is given, the text of Wohlrab's recen-

<sup>1</sup> See Schanz, *Novae Commentationes Platonicae*, Wirceburgi, 1871, pp. 105–118.

<sup>2</sup> See Schanz, *Ueber den Platocodex der Markusbibliothek in Venedig*, *Append. Class. 4, Nr. 1.* Leipzig, 1877.

sion of Hermann's Teubner edition (Leipzig, 1881) is followed. The following abbreviations, not previously explained, have been employed.<sup>1</sup>

S. = Schanz's larger critical edition, of 1875.

S<sup>2</sup>. = Schanz's smaller critical edition, of 1887.

Fr. = Fritzsche.

Wb. = Hermann-Wohlrab.

A. = Adam.

Bur. = Burnet.

2 A. ὦ Εὐθύφρων: B and T always show ὦ Εὐθύφρων; Edd., excepting Bur., read ὦ Εὐθύφρων with the vulgate. B and T frequently err in such matters. Fritzsche *ad loc.* cites numerous instances of similar character from the Mss.

γραφὴν σέ τις Fr., A., Bur.; γραφὴν σέ τις Wb., S. σέ is clearly emphatic.

2 B. γέγραπται: A., Bur., rightly; γέγραπται; Wb., S., F.

ὥς σὺ ἕτερον B; ὥς σὺ γε ἕτερον T, wrongly; for σὺ receives all the necessary stress from its juxtaposition with ἕτερον.

πρὸς τὴν πόλιν: Cobet, following Schaefer ad Dion. Hal. *De Comp. Verb.*, p. 328, omits πρὸς, since he deletes the prepos. wherever the comparison precedes the thing compared. See *Var. Lect.*, p. 165.

3 A. τῶν νέων: S<sup>2</sup>., following Gomperz, brackets the words unnecessarily, as I think. See the Notes.

3 B. με ποιητὴν εἶναι B; ποιητὴν εἶναι με T.

διαβαλῶν E, Edd.; διαβαλῶν BT.

3 D. ἐθέλοι B; Bur. without good reason reads ἐθέλει with T. ἐθέλοι is the normal protasis to προστιθεὶς ἂν ἡδέως; for Socrates exaggerates in order to point the contrast between himself and Euthyphro.

νὺν δὴ Wb., Fr., S., A.; νυνδὴ S<sup>2</sup>., Bur., following Cobet, throughout.

3 E. σπουδάζονται T; σπουδάζοντας B, by a false assimilation to παίζοντας καὶ γελῶντας.

4 A. ὅπη ποτὲ ὀρθῶς ἔχει Mss. Madvig, *Adversaria Crit.*, I., p. 366, indicates a lacuna after these words, suggesting that an infinitive (εὐσεβεῖν?) has been lost and ὀρθῶς has crept into its place. Schanz looks to 9 A or 15 D for the necessary supplement. See Notes. Wb. is content to say that the subj. of ὀρθῶς ἔχει (such as τὸ τῷ πατρὶ φόνον ἐγκαλεῖν) is only vaguely in Socrates' thought; and hence he marks no definite lacuna. Similarly Fr. The former view is, on the whole, the more probable. A. brackets ὀρθῶς, and reads ἔχεις, gaining a thought hardly in keeping with the context. A. T. Christ inserts ταῦτα πράξει after ἔχει, and deletes αὐτὸ πράξει in the next clause. Bur. brackets ὀρθῶς before αὐτὸ, and follows the Mss. for the rest.

4 B. ἡ δὴλα δὴ; S<sup>2</sup>., A., Bur., rightly; ἡ δὴλα δὴ: Wb., S., Fr.

<sup>1</sup> For full titles, see the Bibliography, App. § 1. c.

που ὑπέρ γε ἀλλοτρίου T, followed by S<sup>2</sup>, A., Bur., rightly, I think, because the γε naturally places the stress on ἀλλοτρίου (W. has ἀλλοτρίου γε); πού γε ὑπέρ ἄ. B, followed by Wb., S., Fr.

ὁ κτείνας Mss.; χῶ κτείνας S<sup>2</sup>, without good reasons.

4 C. χρείη B (first hand), rightly, restored by S., followed by Edd.; χρή T.

4 E. μου Heusde, followed by Edd.; μοι BT. The former reading only is allowable.

5 B. καὶ ὀρθῶς νομίζειν ἐμέ B, followed by S., Fr., Wb.; καὶ ὀρθῶς . . . καὶ ἐμέ T, followed by A. Bur. brackets the first καὶ and reads καὶ ἐμέ.

διδάσκοντι . . . νουθετοῦντι . . . κολάζοντι restored by Madvig from inferior Mss.; διδάσκοντα . . . νουθετοῦντα . . . κολάζοντα BT.

εἰ ἄρα με B, followed by S., Fr., Wb., A.; ἐμέ T, followed by Bur. As the emphasis naturally falls on εἰ, με is to be preferred.

5 C. ἐγένετο B, followed by S., Fr., Wb., A., Bur.; γένοιτο T. See the Notes.

ὀξέως B; ὀξέως ἀτεχνῶς T. ἀτεχνῶς is evidently out of place, and is probably a marginal remark, calling attention to the somewhat forced point in κατείδεν, transferred erroneously into the text. So, too, S<sup>2</sup>. Bur. conjectures ἀτενῶς, which does not give an acceptable sense.

5 D. πᾶν τούναντίον S<sup>2</sup>; παντὸς ἐναντίον Mss. As S. remarks, since τὸ ὄσιον precedes without a modifier, one should expect no modifier with τοῦ ὄσιου in view of the strong contrast; whereas a strengthening of ἐναντίον is quite in place. Cp. *Protag.* 332 A.

κατὰ τὴν ἀνοσιότητα T, followed by Wb., Fr., S<sup>2</sup>; κατὰ τὴν ὀσιότητα B, followed by A. S. follows B, but brackets the words. κατὰ τὴν (μὴ) ὀσιότητα Bur., following the Armenian Version. It seems to me that the lection of T is clearly correct. The only objection to it arises from the mistaken assumption that the words contain a reference to hypostatic Ideas, among which one of absolute negation would seem to be out of place. The assumption should not, however, be made since the matter was thoroughly discussed by Bonitz (*Platonische Studien*, 3<sup>te</sup> Aufl., pp. 240 ff.). The definitional notion only was referred to by Plato, and if it is possible to define τὸ ἀνόσιον, as Plato everywhere implies, one may certainly say κατὰ τὴν ἀνοσιότητα. It is evident that the doubts of modern critics, such as Schaarschmidt and Wagner, had occurred to the ancients. This appears from the variants of T and B, and, still more, of the Armenian Version. Most instructive of all is the forced interpretation of the scholiast: κατὰ τὴν ὀσιότητα· ἀντὶ τοῦ ὁμοίως, παραπλησίως τῇ ὀσιότητι. As all this confusion arose from the mistaken notion that Plato referred to hypostatic Ideas, Adam should not have adopted the reading and the interpretation of the scholiast.

5 E. τοῦ νομίμου Baumann, followed by S<sup>2</sup>; τοῦ νόμου Mss. νόμος cannot here mean the law of Athens, as Adam suggests. It must mean that which is universally accepted; but it is questionable whether the word will bear such an interpretation. Schanz conjectured τούννομον, and Hirschig τοῦ



δοσίον. Baumann's τοῦ νομίμου gives the required sense, and seems to be the most likely reading.

ὅτι . . . οὕτω γιγνόμενα bracketed by S<sup>2</sup>.

6 A. οὐνεκα S<sup>2</sup>, followed by A.; οὐ οὐνεκα B T, followed by Bur., who brackets οὐ; οὐ ἔνεκα S., Wb., Fr.

διὸ δὴ T, followed by S<sup>2</sup>, A., Bur.; δι' αὐτὸ δὴ B, followed by S., Wb., Fr. Probably, as Schanz suggests, δι' αὐτὸ arose from an erroneous assimilation to τὰ τοιαῦτα; whereas the reference is to the whole clause τὰ τοιαῦτα . . . ἀποδέχομαι.

6 C. μὴ μόνον B, followed by Edd.; μὴ μόνα T. The sing. evidently was questioned, and so gave rise to the plur.

6 D. καὶ γὰρ ἔστιν T, followed by S., Wb., Fr., Bur.; καὶ γὰρ ἔστιν ὅσια B, followed by A. Since ὅσια is wanting in B after εἶναι in the previous line, it is probable that there is here, as Burnet suggests, a mere transposition.

7 A. ἀληθές inferior Mss., followed by Wb.; ἀληθῶς B, followed by S., Fr., A., Bur.; ὡς ἀληθῶς T. For a discussion, see Wohlrab's Crit. App. and Jordan in Fleckeisen's Jahrb. 1876, p. 781. Supposing the lection ἀληθές, which is clearly the most appropriate, ἀληθῶς may be accounted for in several ways. First, by simple assimilation to παγκάλως; then, if ὡς were written above -ές, ὡς ἀληθῶς (T) would naturally arise. Again, it is conceivable that ὡς ἀληθῶς was added in the margin to draw attention to the emphasis on ἀληθ-ός. In that case, ὡς ἀληθῶς (T) may easily have supplanted ἀληθές, because it was supposed to be a var. lect., and, being incapable of interpretation, ἀληθῶς (B) would be the resultant reading.

ὁ θεοφιλὴς BT, followed by S., Fr., Wb., A.; θεοφιλὴς Bur., following W.

οὐχ οὕτως (εἴρηται); Hermann, followed by A.; οὐχ οὕτως Mss.

οὕτω μὲν οὖν Mss.; οὕτω μὲν οὖν. εἴρηται γάρ. Anton Maresch, followed by Wb., Fr., transposing εἴρηται γάρ, which, in the Mss., stands after δοκῶ, ὦ Σώκρατες.

7 B. δοκῶ, ὦ Σώκρατες. [εἴρηται γάρ.] Naber introduced the brackets. The entire passage is desperate. See Fritzsche and Schanz (with the *Addenda*).

ὥδε Fr., S<sup>2</sup>, A., B.; ὥδε S., Wb.

7 C. μετρεῖν T, followed by Wb., Fr., S<sup>2</sup>, A., Bur.; μέτριον B; μέτρον inferior Mss., followed by S.

ἐπὶ τίνα κρίσιν Edd., excepting S<sup>2</sup>, who reads ἐπὶ τινα κρίσιν. The change is not necessary.

7 D. τί δὲ οἱ θεοί, ὦ Εὐθύφρων; so I punctuate with Bur.; others punctuate τί δέ; οἱ θεοί, κτλ. Cp. the passage, 14 A.

διὰ ταῦτα B, followed by S., S<sup>2</sup>, Wb., Fr., A.; δι' αὐτὰ ταῦτα T, followed by Bur. The emphasis is not needed.

8 A. ὁ τυγχάνει B T, followed by Edd., except Schanz, who conjectures φ. See the Notes.

8 C. οὐ δεῖν φασὶ S., A., Bur., rightly, as φασί is emphatic; οὐ δεῖν φασι Wb., Fr.

8 D. οὐκ ἄρα ἐκεῖνό γε . . . Ἀληθῆ λέγεις Schanz brackets these words, following the suggestion of Schenkl, in Zeitschr. für österreich. Gymn., XI., p. 178; but the passage cannot be spared for the thought.

ἄλλους ἀδικεῖν W. A. Heidel; ἀλλήλους ἀδικεῖν Mss.; ἄλλ' ἄλλους Adam. This is a difficult passage, of which no satisfactory explanation has been offered. Wohlrab interprets καὶ ἀλλήλους ἀδικούντες οἱ μὲν φασιν ἀδικεῖν, οἱ δὲ οὐ φασιν, which, I suppose, must mean, 'Though they wrong one another, some say that they (themselves) are in the wrong, others say that they (themselves) are innocent.' This is to me incredible. Fritzsche interprets ἀδικοῦσιν ἀλλήλους, καὶ οἱ μὲν φασιν (ἀδικεῖσθαι), οἱ δὲ οὐ φασιν (ἀδικεῖν). This is intelligible; but it is truly, as he says, '*mira brevitās!*' Besides, one is obliged to do violence to the text in order to reach this interpretation. Schanz merely says "*ἀλλήλους, hier die einen die andern.*" The sense would then be, 'Some accuse each other; others say that they (themselves) are innocent.' The disjunction is exceedingly lame, and cannot be accepted. Adam's ἄλλ' ἄλλους needlessly complicates the situation. The situation is simple: certain gods (not necessarily including *all* gods) differ in their judgments touching others (whether gods or men does not distinctly appear): one set of gods says, 'they (ἄλλους, a third party) are in the wrong'; the other set says, 'they are not.' The frequent confusion of ἄλλων etc. with ἀλλήλων etc. in Mss. is sufficiently known.

8 E. τὸ κεφάλαιον B; τό γε κεφάλαιον T, followed by Bur.

9 C. τὸ γὰρ θεομισὲς ὃν καὶ θεοφίλεις ἐφάνη bracketed by Kleist, followed by Wb., S<sup>2</sup>. Adam brackets all from ἀλλὰ γὰρ οὐ τούτῳ to ἐφάνη. The difficulty arises, I believe, from a misapprehension. The bracketed words are required, because without them the second definition, in its first and unnamed form, is not disposed of. Socrates has had a sudden inspiration. He sees that they are wasting time over unprofitable talk, and he desires to introduce an objection to the real purport of the definition, to which he therefore suggests an amendment. He is unwilling, however, to part with the last theme without clinching, in a word, his objection to the self-contradictory definition. This he does in a parenthesis, extending from θεομισὲς μὲν γὰρ τὸ εἰς Εὐθύφρον, whereupon he resumes his first announcement of the new thought that has come to him in the emphatic and abrupt words, εἰ βούλει κτλ. See the Notes.

ὥστε τούτου μὲν T, followed by Wb., Bur., rightly, as I think, because Socrates wishes to suggest that he has a more fatal objection to urge; ὥστε τούτου B, followed by S., Fr., A.

εἰ βούλει B, followed by S., A., Bur.; καὶ εἰ βούλει T, followed by Wb., Fr.

9 D. ἡγείσθων B (second hand); otherwise the Mss. generally show ἡγείσθωσαν, which Fr. adopts. The inv. ending -ωσαν is not found on inscriptions before 300 B.C. See Meisterhans, *Grammatik der Att. Inschriften*<sup>3</sup>, § 63 d.

νῦν ἐπανορθώμεθα inferior Mss. ; νῦν ἐπανορθούμεθα T ; ὁ νῦν ἐπανορθούμεθα B, followed by Bur. The reading of B, which makes the sentence anacoluthic, may very well be the original text.

10 C. ἡ τι πάσχει B, followed by Edd. ; ἡ εἴ τι πάσχει τι T. Cp. ἡ πάσχον τι in l. 33, below.

ὑπὸ ὧν Mss. For the hiatus, see Cic. *Orat.* 44. 151 and Fritzsche *ad Menon.* 77 A.

10 D. <τὸ θεοφιλές> added by Bast, followed by Edd., excepting Wb. in the Teubner text. In his (third) annotated edition Wb. also accepts Bast's conjecture, pronouncing it indispensable.

10 E. αὐτῷ τούτῳ T ; αὐτῶν τούτῳ B.

11 D. σύ μοι δοκεῖς ὁ Δαίδαλος Edd. ; σύ μοι δοκεῖς, ὁ Δαίδαλος Adam, who thinks the omission of εἶναι in such a case unusual. But see οὐκ ἀναγκαῖόν σοι <sc. εἶναι> δοκεῖ δίκαιον εἶναι, 11 E, and cp. *Gorg.* 505 E. Adam's punctuation yields an added point, but it is certainly more natural to supply εἶναι than ἐντιθέσθαι, as he proposes. But 15 B seems to favor Adam's view.

11 E. [δείξαι] : omitted by some Mss. and deleted by Hermann, who is followed by S., Wb., A., Bur. ; Fr. adopts Bekker's conjecture διδάξαις and reads δείξαι, ὅπως ἂν με διδάξαις.

12 A. ἐλάττονι B, followed by S., Wb., Fr., A. ; ἔλαττον T, followed by Bur. As οὐκ ἐλάττονι ἢ virtually = τοσοῦτῳ, it is to be preferred.

οὐδὲ χαλεπὸν Mss. ; οὐδὲν χαλεπὸν Naber.

τὸν θ' ἔρξαντα B (second hand), followed by S., Wb., Fr., A. ; τὸν θέρξαντα B (first hand) ; τὸν στέρξαντα T. Adam suggests θρέψαντα, while Burnet reads τὸν [θ'] ἔρξαντα.

12 B. ἐθέλεις εἰπεῖν BT, followed by S., Wb., Fr., A. ; ἐθέλει νεικεῖν Bur., deriving his suggestion from νείκεσιν (schol. T) and ἐθέλειν εἴκειν (schol. ap. Cram. *Anecd. Par.* I., p. 399).

12 C. αἰδῶς δέους B, rightly ; αἰδοῦς δέος T.

12 E. ἵνα καὶ Μελέτη . . . ὅσια καὶ τὰ μή Mss. It appears to me that the words are uncalled for and really out of place here, although the sentiment is appropriate in 5 A f. and 15 E f. The use of the art. in καὶ τὰ μή may suggest a spurious addition, since we find simply καὶ μή in 9 C and 15 E (*bis*).

13 B. ἡ δέ γε βοηλατικὴ T, rightly followed by Bur. ; ἡ δὲ β. B.

13 D. ἥπερ B, followed by S., Fr., A. ; ἥνπερ T, followed by Wb., S<sup>2</sup>., Bur. The dative relieves the stiffness of the sentence.

13 E. κάλλιστά γε B, followed by S., Fr., Wb., A. ; κάλλιστα T, followed by Bur.

14 A. τὸ κέφαλαιον αὐτῶν Mss. ; τὸ κεφάλαιον τῆς ἀπεργασίας αὐτῶν Schanz.

ἐργασίας B ; ἀπεργασίας T. See the Notes.

14 C. ἐρωτῶντα T ; ἐρῶντα B.

ἐρωτωμένῳ Arm. Vers. and inferior Mss. ; ἐρωμένῳ B T.

The reading of T, τὸν ἐρωτῶντα τῷ ἐρωμένῳ, shows how easily the text

could be corrupted, and how little weight can attach to the Mss. The confusion between the words is common, and it is as easy to obtain *ἐρώντα* from *ἐρωτῶντα* by quasi-haplography as *ἐρωτῶντα* from *ἐρώντα* by quasi-dittography. If there was an attempt to correct the text, it is altogether more likely that a scribe, knowing the reputed amativeness of Socrates, would make the change from *ἐρωτῶντα* to *ἐρώντα* than the reverse. Indeed, the colorless phrase *ἐπιθυμητής* . . . *τῆς σῆς σοφίας*, in 14 D (contrast *ἐραστὰς ἐπὶ σοφίᾳ* *Meno* 70 B and *Rep.* 600 D), may well have prompted the change, though it cannot really support it. How colorless *ἐπιθυμητής* is, may be seen by referring to a few examples. In *Rep.* 475 B it denotes one who aspires to honor; in *Xen. Mem.* I. 2. 60 and *Xen. Apol.* 28 the word means an *adherent* of Socrates. *Legg.* 643 E *παιδείαν, ποιῶσαν ἐπιθυμητήν τε καὶ ἐραστήν τοῦ πολίτην γενέσθαι τέλειον* affords a striking illustration. Plato first uses the weak term *ἐπιθυμητής*, and then, with conscious exaggeration, adds *ἐραστής*. The presence of *ὑπάγῃ* (see the Notes) makes for *ἐρωτωμένῳ* rather than for *ἐρωμένῳ*. Hence I follow Schanz.

15 B. *πολύ γε* B; *πόλυ* T.

15 C. *οὐ μένησαι* B; *οὐδέ μένησαι* T.

*ὁμολογοῦμεν* B (corrected); *ὁμολογοῦμεν* B (first hand), T.

*τί ἐστι τὸ ὅσιον* B; *τί ἐστιν ὅσιον* T.

15 D. *προσέχων* B, followed by Edd.; *προσχών* T; *προσσχών* Bur.

16 A. *ἔτι* Mss., bracketed by S., followed by Wb., Bur.; omitted by S<sup>2</sup>.

## GREEK INDEX

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- ἐπι- in comp. 2 B n. / ἐπὶ λογισμὸν (τὸ μετρεῖν, τὸ ἰστάναι) ἔρχεσθαι 7 B, 7 C (*bis*). / ἐπὶ τίνα κρίσιν ἀφικνεῖσθαι 7 C. / ἐπ' ἀγαθῷ τινι . . . καὶ ὠφελίᾳ 13 B, 13 C. Cp. ἐπὶ βλάβῃ 13 C. / ἐπ' αὐτῷ εἶναι 14 C. / ἐπὶ σχολῇ 6 C.
- ἐπίγρυπος 2 B.
- ἐπιδείκνυμι 9 B.
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- ἐπίσιμος 2 B n.
- ἐπισκῆπτομαι with gen. and dat. 9 A.
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- ἐπιστήμη τις τοῦ θύειν τε καὶ εὐχεσθαι τὸ ὅσιον 14 C. / ἐπιστήμη αἰτήσεως καὶ δόσεως θεοῖς ὁσιότης 14 C.
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- ἐρωτῶν (? ἐρών) 14 C App.
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8 C. / καὶ ἄλλος πού τις καὶ 5 C. /  
καὶ . . . καὶ . . . τε . . . καὶ . . .  
τε . . . καὶ δὴ καὶ 6 B. / καὶ δὴ καὶ  
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καὶ γάρ 6 D, 12 A, 14 B. / καὶ γάρ  
. . . ἀλλ' ὅμως 13 E. Cp. καίτοι  
. . . ἀλλ' ὅμως 3 C. / καὶ . . . γάρ  
τοι 3 B. / καὶ μὴν . . . γε 12 A. /  
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- Substantive used as adj. *θής* 15 D, *πρεσβύτης* 15 D. / simple subst., following a compound (as with verbs), *ἀπεργασία . . . ἐργασία* 14 A. / verbal subst. governing a case. See Dative.
- Tantalus 11 E.
- Thrasyllus 2 A n.
- Titles of Platonic dialogues 2 A n.
- Uranus 6 A, 8 B.
- Verb omitted *ὡς σὺ ἕτερον* 2 B, *ἀλλὰ σὲ ἄλλος* 2 B, *τίς οὗτος* 2 B, *οὐκ ἀγεννή* 2 C, *τίνες οἱ διαφθείροντες* 2 C, *ὁρθῶς* 2 C, *ὥσπερ σὺ φῆς σαντοῦ* 3 D, etc.
- Verbals in -τέος: *ἀφετέος* 15 D, *δοτέος* 8 D, 8 E, *σκεπτέος* 9 E (*bis*), 15 C.
- Virtue as knowledge, Introd. § 2.
- Vocative, beginning the clause, disregarded by the conj. 3 C.
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